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PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS

AUGUSTUS GRANVILLE DILL, Business Manager

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Contents for April, 1914

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THE CRISIS

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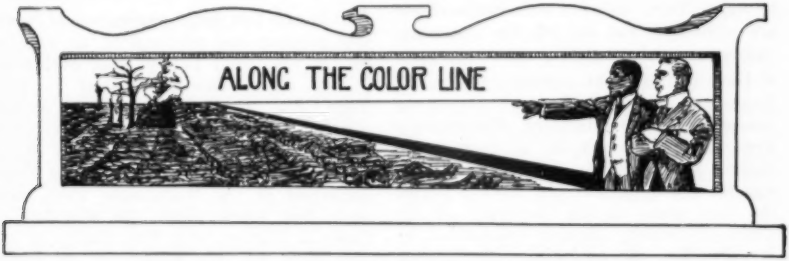


MUSIC AND ART.

ON February 12, at the Parkway Building, Philadelphia, Pa., the Bel-canto Singers, a chorus composed of well-known artists of Philadelphia, gave a concert under the direction of Mr. William A. Cowderey. The chorus was recently established for the purpose of maintaining a vocal scholarship in one of the leading conservatories of music for talented young singers of color. The committee is composed of six representative citizens, with Hon. George H. White treasurer of the scholarship fund.

¶ Mrs. Marie Burton-Hyram, dramatic soprano, of Chicago, Ill., gave a song recital on February 23 in Philadelphia, Pa. Mrs. Hyram is a graduate of the Chicago Music College.

¶ On February 6, at Musical Fund Hall, the Business Clerks' Association, of Philadelphia, Pa., presented the "Legend of the Flaming Arrow," a music drama in three acts written by W. H. Cole.

¶ Mr. Wm. Speights, tenor, of Washington, D. C., teacher of voice at the Washington Conservatory of Music, was heard in a song recital at Trinity A. M. E. Church on January 23 at Pittsburgh, Pa.

¶ Joao do Rego Barros, of Brazil, is making an effort to preserve the native Brazilian songs. At the Sao Pedro Theatre, in February, a concert was given to encourage this attempt, and was a great success for the poets and national composers who were represented on the program.

¶ Miss Victoria Kemp, a senior of the Central High School, at Minneapolis, Minn., has contributed several drawings to the daily newspapers, and is among the prize winners in one of the papers for the children's page. The December high-school *Spectator* bore a frontispiece drawn by Miss Kemp.

¶ The annual "pre-Lenten" given under the direction of Mr. Walter Craig was held on February 19 in New York City. The soloists were Mme. Katharine Skeene-Mitchell, of Cleveland, O., soprano; Mr. Clark, of Pittsburgh, Pa., baritone; Mr. Hill, of Philadelphia, Pa., violinist, and Mr. Richard B. Harrison, of Chicago, Ill., reader. The enjoyment of the program was enhanced by the fine accompaniment of Mr. Melville Charlton.

¶ The Negro Choral Society of Greater New York had its initial appearance at Carnegie Hall on February 11. An effort is being made to make this organization a permanent connection of the Music School Settlement for Colored People. Mr. Harry T. Burleigh and Mr. Will Marion Cook assisted in organizing the society.

¶ On February 5, at St. Paul's parish house, at Erie, Pa., a song recital was given by Mr. Harry T. Burleigh under the direction of the Viorous Club. The assisting artists were Mrs. Louise Alsten Burleigh, reader, and Mrs. C. C. Colby, accompanist.

¶ The fiftieth anniversary of the death of Stephen Foster, the composer of "Old Black Joe," "The Old Folks at Home" and other American songs of like sentiment, was commemorated by a concert given by the Modern Musical Society of New York, at Aeolian

Hall, on February 13. A chorus under the direction of Benjamin Lanbord, an orchestra and Maggie Teyte, soprano of grand opera and concert fame, were engaged for the occasion. Henry F. Gilbert's "Humoresque," in which Negro melodies with banjo effects are employed, was one of the interesting numbers on the program.

¶ The distinguished pianist, Mr. R. Augustus Lawson, of Hartford, Conn., appeared with the Hartford Philharmonic Orchestra on January 29 at their second concert of the season. Leopold Godowsky was the piano soloist. Mr. Lawson played the harp parts in the "Reverie," on the piano—a Debussy number transcribed by Mr. Prutting, the conductor. Mr. Lawson had the distinction a year ago of appearing as piano soloist with the orchestra.

¶ The Howard University dramatic club presented Sir Edward Bulwer-Lytton's "Richelieu" at the Howard Theatre, Washington, D. C., on February 21, before a capacity house. The histrionic ability displayed by Mr. L. A. Howard, '14, as Cardinal Richelieu, and Mr. C. E. Lane, '14, as Chevalier de Mauprat, is deserving of special mention.

¶ The Prairie View Chorus, of the Texas State Normal School for Colored Youth, sang in Houston, Tex., early in February for the benefit of the proposed general hospital. The chorus, which numbers 115, is directed by Miss Wilhelmina Patterson: The program was divided between Negro folk songs and compositions of colored composers.

¶ Mrs. George Brackett Rice, of Brookline, Mass., following her usual custom of observing Lincoln Day, held, on February 12, a "Lincoln Day" reception at her home in Brookline, Mass. The program for the pleasure of the guests included a short address by Rev. Charles F. Dole, D. D., of the Unitarian Church of Jamaica Plain, the reading of poems and unpublished family letters of Lincoln by Dr. Frank C. Richardson, the singing of appropriate selections by a quartet composed of Mrs. Alice Bates Rice, soprano; Mrs. Rice, the hostess, contralto; George J. Parker, tenor, and Dr. George B. Rice, bass. Cornet solo by Miss Anna Wise, with Mme. Edith Noyes Greene accompanist, and baritone solo by Mr. Wm. H. Richardson, of Boston, assisted by Mrs. Maude Cuney Hare at the piano. An interesting feature of the reception was the exhibit of Mrs. Rice's large collection of Lincoln mementoes. Mrs. Rice was assisted in her hospitality by Mrs. Eugene N. Foss, wife of ex-Governor Foss, of Massachusetts, and other ladies of social prominence.

¶ It is rare that Negro music gets so favorable mention and presentation as was the case in the recent Lincoln-week celebration at the John Wanamaker store in New York City. Alexander Russell, the concert director, spoke in glowing terms of the place of the Negro in American music. A chorus of twenty-five voices, picked from the Negro employees of the Wanamaker store, sang their folk songs under the direction of Daisy R. Tapley, with Mrs. Tapley at the pianoforte and Mr. Russell at the organ.

Mrs. Tapley was especially pleasing in her solo work from Negro composers. An orchestra of thirty pieces, also chosen from Negro employees of the Wanamaker store, was another worthy feature of the program.

¶ A concert was given on February 28, at the Howard Theatre, Washington, D. C., by the Folk-song Singers, under the direction of the conductor-composer, Mr. Will Marion Cook. The chorus was organized early in the season by Mrs. Harriet Gibbs-Marshall, director of the Washington Conservatory of Music, for the cultivation of the singing of Negro folk music. Mr. Cook had as assistant conductors Mr. Reese Europe and Mr. Harry T. Burleigh, of New York, with Miss Mary Europe, the excellent accompanist, of Washington, at the piano. The soloists were Mme. Abbie Mitchell, soprano; Miss Lottie Wallace, contralto, and Mr. Harry T. Burleigh, baritone. The purity and sweetness of Miss Wallace's voice, added to her unaffected stage bearing, gave much pleasure to an enthusiastic audience. The program consisted of Negro folk songs, characteristic songs by Will Marion Cook, modern songs and selections from the operas by Mr. Burleigh.

¶ The third annual concert of Negro music, under the auspices and for the benefit of the Music School Settlement for Colored People, of the city of New York, was held on March 11 at Carnegie Hall. Mr. Harry T. Burleigh, baritone, and Miss Abbie Mitchell, soprano, were the soloists.

Mr. Rosamond Johnson sang, and the Negro Symphony Orchestra, under the direction of James Reese Europe, and a chorus of eighty voices, conducted by Will Marion Cook and Harry T. Burleigh, furnished the

other numbers on the program. All of the selections were by Negro composers. The annual prizes for composition given by the Music School Settlement were awarded to Carl Diton and R. Nathaniel Dett.

SOCIAL UPLIFT.

THE report of the work of the Young Women's Christian Association for the past year shows that six new secretaries have been employed; there have been two large successful building campaigns and more than 1,500 members have been added. The Kansas City association, which has been established less than a year, began this year with $300 in the treasury and recently received a testimonial of $87 from the teachers in the city. The organization of girls' work in most of the associations has had good results.

¶ The Kaufmann department store, in Pittsburgh, Pa., in which colored men were recently employed to run the elevators, has installed forty colored men as waiters in the large dining room.

¶ The Players' Club, a white dramatic organization of Atlanta, Ga., presented a play during the week of February 23, the proceeds of which will be used to build a hospital for colored people suffering with contagious diseases.

¶ When a huge wildcat had been found on a farm adjoining the village of Stephenson, Va., Ernest Jones, a young colored man, was the only one to volunteer to capture the animal. After a desperate battle between the man and the wildcat, in which Jones' gloves were torn off and he was badly scratched, the animal was overpowered and caged.

¶ During the two weeks beginning March 23 objects relating to the history and condition of Liberia will be exhibited at the Historical Society Building in Chicago.

¶ The Francis E. W. Harper Club, of Ansonia, Conn., a branch of the Northeastern Federation of Women's Clubs, pays for yearly subscriptions to THE CRISIS for the three public libraries in that city.

¶ During the six years that the colored branch of the Louisville Free Public Library has been established the attendance has been 280,941 and the total number of books drawn has been 258,438.

¶ Mrs. Lizzie Reid, a colored woman, saved the lives of two little white children who were playing on the railroad tracks in Greensboro, N. C. A freight train was coming unnoticed by the children and Mrs. Reid, dropping her bundles, ran and jerked them off of the track just as the train lumbered by.

¶ Walter B. Wright, a colored man, is secretary to the president of the New York, Chicago and St. Louis Railway Company.

¶ In spite of the long-continued fight of the wealthy residents of Riverdale, N. Y., for the exclusion of all colored people, several of the white churches have established Sunday-school classes for colored children from the orphan asylum.

¶ Julius Rosenwald will be responsible for one-fourth of the annual budget of the Wendell Phillips Social Settlement in Chicago, provided that colored people are among the contributors to the remainder of the budget.

¶ The Union Rescue Home of New York City is to give unfortunate colored girls a good environment, at least for a little while, and then to procure work for them in proper places and at living wages. Twenty-four new cases were received during the month of January and sixteen cases were sent out. Miss Grace Campbell is in charge.

¶ President Wilson received the Knights of the Khorassan on the first day of the golden jubilee celebration of the Knights of Pythias, which began in Washington on February 19.

MEETINGS.

A LARGE number of colored newspaper men attended the midwinter session of the executive committee of the Negro Press Association, held in Nashville, Tenn., February 13-14. Plans were made for the annual meeting at Muskogee in August, and many subjects, such as advertising, plate service, etc., were discussed.

¶ A meeting was held on February 17, at McCoy Hall, Johns Hopkins University, for the purpose of familiarizing the people of Baltimore with the work of Hampton Institute. Several of the speakers, among whom were Dr. Frissel, Dr. G. A. Griffiths and Major Moten, took occasion to protest against segregation and point out its many evils.

¶ On February 18 the sixteenth annual farmers' conference of Georgia convened in Savannah. The meetings were held in the State Industrial College.

¶ The council of bishops of the African Methodist Church met in Atlanta on February 4.

¶ Governor Dunne, in an address before a colored audience celebrating Lincoln's Birthday, declared that he intended to do all in his power to bring about political equality for them.

¶ A meeting was held at the Robert Gould Shaw House on the Sunday following Lincoln's Birthday to protest against segregation in the Federal departments at Washington. Mr. Rolfe Cobleigh, of the *Congregationalist*, stated the facts of segregation, Mr. Moorfield Storey urged all factions to unite in the cause of justice and Dr. Du Bois told of the work of the National Association for the Advancement of Colored People. Other speakers were Miss Maria L. Baldwin and Dr. Francis H. Rowley.

¶ The second world conference will be held in Paris in 1915. Among the subjects discussed will be race discrimination, methods of promoting an amicable interracial spirit in the universities and in the press, and cooperation of organizations interested in friendship among peoples.

EDUCATION.

THE National Kindergarten Association has recently established a demonstration kindergarten for colored children in Chattanooga, Tenn. The kindergarten will be temporarily supported by Miss Bessie Locke, of New York, in memory of her mother.

¶ An industrial school for colored Catholics in Lafayette, Tex., costing $30,000, has been completed.

¶ Boynton, Va., has a new modern school building for colored children.

¶ The late Mrs. Francis A. Hackley, who was head of the boys' school at Tarrytown, N. Y., bequeathed $5,000 to Manassas Industrial School for Colored Youths and the same amount to the Fort Valley Industrial School.

¶ Col. George W. Breckenridge, of San Antonio, Tex., will give $35,000 to Guadalupe College, at Seguin, Tex., conditional upon the school raising $10,000.

¶ The report of the board of education of Kansas City, Mo., says that each colored student costs the public $41.54 while only $39.66 is spent for each white child.

¶ Courses in methods of teaching agriculture, home economics and the common school branches will be given at the Florida A. and M. College from June 15 to August 1.

¶ A tract of about eighteen acres of land has been acquired in San Antonio, Tex., upon which an industrial school for Negroes will be built.

POLITICAL.

THE President has reappointed Robert H. Terrell as justice of the municipal court of the District of Columbia. His appointment has not yet been confirmed by the Senate.

¶ George W. Dawley, a colored politician of Philadelphia, has been appointed clerk in the municipal court of that city. This is said to be the first appointment of a colored man to that position.

ECONOMICS.

THE Wage Earners' Loan and Investment Company of Georgia has completed arrangements for a new $40,000 building in Savannah, Ga. The contract for the building has been given to the Pharrow Construction Company, a colored concern, of Atlanta, Ga.

¶ Mr. Stewart, a colored real-estate dealer in Evansville, Ind., will place a 56-lot plat on the market soon and will contract to build on the lots when they are sold. These lots are only a few minutes' walk from a car line and the plat will be known as Stewart's Enlargement.

¶ The Hardrick Brothers are the colored owners of a large grocery store in Springfield, Mo. The firm employs ten clerks, one bookkeeper, one cashier and four delivery men and caters to a large white and colored patronage.

¶ Negroes in New York are said to be making plans for the erection of a hotel for colored people in Harlem.

¶ On January 15 the Enterprise Building and Loan Association was incorporated under the laws of the State of South Carolina by a company of colored men of Charleston, S. C.

¶ In Ellis County, Tex., the colored population has increased at the rate of more than 4,000 in ten years. This section is an excellent farming country and the land is assessed at a higher rate than any other in

that section of the country. White farmers seem disturbed because Negroes are acquiring some of this excellent land.

THE CHURCH.

A YOUNG men's Bible class of 100 members meets weekly at the Metropolitan A. M. E. Church, Washington, D. C., under the leadership of the Rev. I. N. Ross, the pastor; Lewis E. Johnson, secretary of the Y. M. C. A.; E. W. Harrison and M. J. Key. The class has studied and discussed current topics and has contributed during the year over $135 to charitable work.

¶ Colored Methodists have contributed $40,000 in cash and $60,000 in subscriptions during the past year as a jubilee gift to the Freedmen's Aid Society. There are still nine conferences to meet and report. Many of the schools under the society will have new buildings and improved facilities.

THE GHETTO.

YETTA LEVENTHAL, a 13-year-old schoolgirl, of Brooklyn, N. Y., failed to pass in her examinations, was afraid to go home and remained out all night. When she was found, dirty and torn, the next morning she claimed that she had been kidnapped and mistreated by some colored men. Under the cross questioning of an officer, however, she finally confessed that she had not been molested at all, but had slept in a doorway all night because she was afraid to go home. A similar case, and one which might have had very serious results, was that of a farmer's wife in Chestertown, Md., who, in order to keep her husband home nights, claimed that she had been attacked by a Negro. She smeared the blood of a chicken around the place to make her story seem real, but finally admitted that it was all untrue.

¶ It is reported that not only the mail carriers, but all the colored men employed in general postal service have been dismissed from the postoffice in Americus, Ga.

¶ The Seamen's Church Institute in New York City is called "A Harbor for Seamen and Boatmen of the World." In spite of this the assistant superintendent, Rev. C. P. Deems, has stated that Indians and Negroes are barred because the white sailors object to them. Recently Arthur R. Stamen, an Indian, who has been a sailor for five years, was refused admittance into the institute.

¶ Mr. W. B. Windsor, a colored citizen of Greensboro, N. C., bought a home in a white neighborhood, but when he attempted to occupy it the white occupants of the block demanded that he move and protested to the city commissioners. A segregation ordinance was passed and put into effect immediately and Mr. Windsor was compelled to sell his home at a loss of $400.

¶ The mayor of Boston has ordered that all discrimination against Negroes in municipal gymnasiums, baths, etc., must be stopped.

CRIME.

THE following lynchings of Negroes have taken place since the last account:

¶ At Leland, Miss., Samuel Petty, charged with killing a white sheriff, was shot to death and his body was burned.

¶ At Love Station, Miss., Buck Johnson, accused of wounding a white man, was taken from the train which was carrying him to prison and lynched.

¶ Word comes to us from one who has made personal inquiry that the two Negroes who were lynched in Mulberry, Fla., for cutting a man some weeks ago were not guilty. The wounded man exonerated the two men, saying that a Greek had done the cutting. The colored men were released from jail and the next night a mob formed and lynched them.

¶ Two colored men and one white man were killed in a race riot near Robinsonville, Miss. The white man who was killed was the leader of a posse sent to arrest colored men assembled at the house of a Negro. The posse fired and continued to fire until ammunition gave out and then they retired. The next day bloodhounds were sent out on the trail of the Negroes and ran down two. One died from his wounds and the other, whose name or connection with the riot was not known, was killed by the posse.

¶ Joseph Zitz, a Hungarian, has been sentenced to no less than two years and no more than four for criminal assault upon Elizabeth Jeter, a 14-year-old colored girl of Kingsbridge, N. Y.

¶ S. S. Robinson, a Negro, of Fort Madison, Ia., has been sentenced to ten years in the penitentiary for a theft amounting to 94c.

¶ The Mexican lieutenant who killed a colored ex-United States soldier has been found guilty and shot.

MEN'S BIBLE CLASS, METROPOLITAN A. M. E. CHURCH, WASHINGTON, D. C.

MEN OF THE MONTH

AN ELECTRICAL ENGINEER.

LAURENCE DEWITT SIMMONS, a young man 33 years old, holds a responsible position in his profession. He was born in New Orleans, La., and received his education at Talladega College, Alabama, graduating in 1903. Upon graduation he immediately took up mechanical engineering at the Sheffield Scientific School of Yale University, from which he was graduated in 1906.

He was employed by the General Electric Company, of Schenectady, N. Y., and has remained there ever since with frequent promotions. From 1906 to 1908 he was employed in the experimental turbine department, doing research and experimental work on steam turbines and steam meters; from that time to 1910 he was in the turbine engineering department, and for the past three years has been engineer in the consulting engineering department.

LAURENCE DE WITT SIMMONS.

THE LATE EARL EDWARD FINCH.

AN EARNEST LIFE.

EARL EDWARD FINCH was born in Marion, O., February 28, 1877. He was graduated from the Bellefontaine high school with first honors. He sought to enter Wilberforce University and asked for work, saying: "You just must give me something to do; I cannot attend school unless I work."

He was graduated in 1900, and finally

attended the University of Chicago for four summer quarters, graduating from the arts course *magna cum laude* in 1909. He was a wide reader and careful student and his paper at the races congress in London, 1911, brought him much sincere praise.

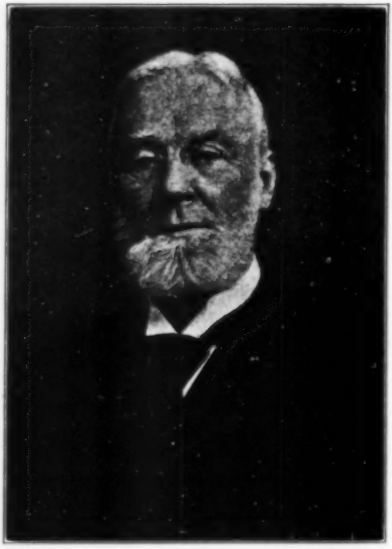
He became a professor and dean of the college department of Wilberforce and gave his young life to the work. Often his salary was not paid, his work received scanty recognition and petty jealousies embittered his soul. His young wife died and left a lonely baby.

Yet the man never faltered. With splendid sacrifice and unswerving loyalty he forged on and did splendid work for the students and for the community. At last the baby sickened. He went to nurse him, caught the same fever and died at the age of 36.

A CITY COUNCILMAN.

JOHN OLIVER HOPKINS was born in 1886 at Chestertown, Md., and reared in Wilmington, Del. He attended Howard High School, leaving in the second year to enter the Philadelphia College of Pharmacy, from which school he was graduated in 1908. He was early noted for thrift and industry,

JOHN OLIVER HOPKINS.



ROBERT CURTIS OGDEN.

and during his school life he had the largest paper route in the city. After graduating he opened a drug store in partnership with Dr. Conwell Banton, in 1909, and this is now the most successful and prosperous Negro business enterprise in the city. He is also proprietor of a vaudeville theatre, which does a good business. He was married in 1909 to Miss Josephine Fisher, and has two children. In June, 1913, he was elected to the city council from the sixth ward by an overwhelming majority, and is its youngest member. He is the second Negro to sit in the council. During his term in office he has already secured a public bathhouse for Negroes and a Negro detective on the police force.

A WELL WISHER.

IT is difficult for a Negro before whom the vision of race ideals stands to write of Robert Curtis Ogden. The facts of his life are simple: He was born in Philadelphia in 1836. He did not attend college, but went into business and eventually became a member of the firm of John Wanamaker. He died in August, 1913.

Mr. Ogden's greatest work was accomplished as the president of the board of trustees of Hampton Institute and as founder of the "Ogden parties" of Northern and Southern whites who annually took journeys into the South.

These things were worth doing: Mr. Ogden added over $2,000,000 to Hampton's endowment; he founded the Southern Education Board; but he did both these things and especially the latter at a great and serious sacrifice. We doubt if he was conscious of the sacrifice. Mr. Ogden looked on the Negro as an incomplete man. He was willing to help him and he thought he wanted the Negro to help himself. But he did not. A self-conscious, self-helping Negro was beyond Mr. Ogden's conception. Such a phenomenon irritated him unreasonably. He wanted Negroes to be satisfied and do well in the place which he was sure they must and on the whole ought to occupy. He could not sympathize with the revolt of honest far-seeing men against such caste. The result was that the white South captured Mr. Ogden. He saw their side of the race problem and strongly sympathized with them. The Southern Education Board came to be a movement "for white people only," and the color line appeared in his interests in new and hitherto unheard-of form.

How shall the Negro race judge such a man? He was sincere and unselfish. He wanted the right. But he lacked vision—he lacked human understanding. He did great good, but he also did great harm.

A LIAR.

THE CRISIS is so eager to record the achievements of Negroes, and particularly young Negroes, that sometimes it errs. In the case of Joseph Fareira we must confess to have been victims of astonishing deception. The case was reported to us by a Philadelphia professional man of unimpeachable standing who himself collected the data for the article in the February number. He now writes us: "I regret to have to report to you that my entire account of young Fareira's remarkable career in the Boys' Central High School here was all false. Of course I had every reason to believe that what I wrote was the truth. This young fellow had not only fooled me and his numerous friends, but he had fooled his parents and his sister.

"For three and a half years he has been leaving home regularly for school in the morning and returning promptly in the evening. He managed, somehow, to secure blanks for reports. These he has been filling out himself and showing them to his parents regularly. Not only that, he has brought new books home regularly, also drawings in geometry and trigonometry and has constantly reported names and conversations that went on in the classes at the school.

"The commencement for the midyear section of the school was held Friday. Young Fareira had sent out numerous invitations to his friends and had received presents from dozens of them. He even went so far as to issue tickets for the commencement. The tickets were written in his own handwriting, but he explained this fact to his parents, saying that the authorities were dilatory in getting out the tickets and programs and consequently each student had been allowed so many seats and were authorized to issue their own tickets. His parents and sister went to the commencement with these tickets, also Mrs. ———, who was his kindergarten teacher in Germantown. They were all dumfounded upon reaching the school to be informed that their tickets were no good. When they sought the principal of the high school they were informed that young Fareira had not been in the high school since June, 1911.

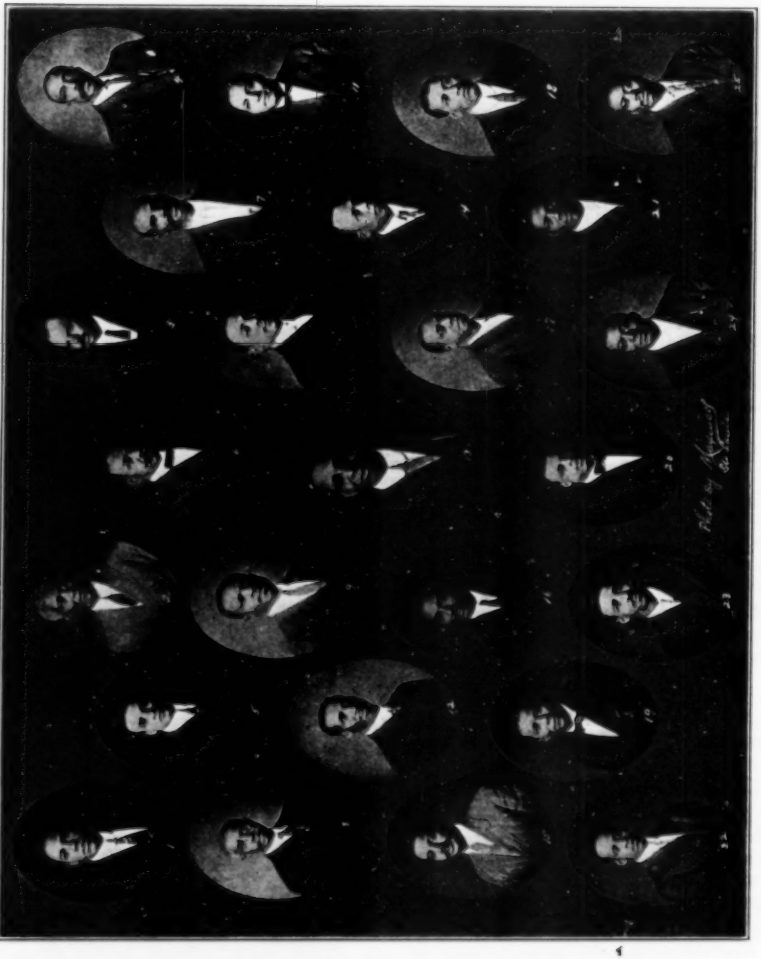
"His mother is prostrated and his family is simply paralyzed by the awful humiliation. The matter has not reached the press as yet. I do not know whether you think it advisable to correct the statement in the next issue of THE CRISIS. It may do us more harm than good."

THE CRISIS has no fear of the truth.

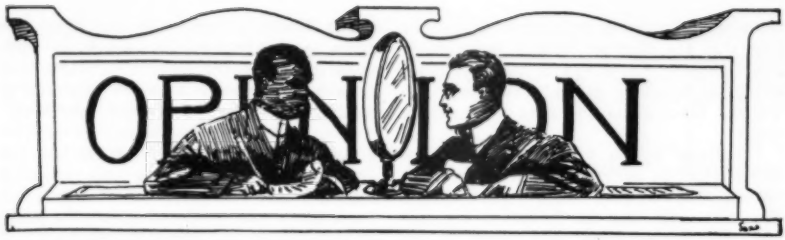
MAIL CLERKS.

WHO are the persons against whom so strenuous effort has been made in the railway mail service recently? Mr. Burleson wishes to reduce them to menial service. Mr. Stephens is segregating them in the South by giving the whites the best runs. Mr. Edwards wishes to eliminate them from the civil service entirely. From

such facts most persons would conclude that these clerks must be personally the most objectionable kind of folk. It is characteristic of the Negro "problem" that the contrary is true. For example, there are fifty-two colored mail clerks training out of St. Louis. Only one has less than a high-school education; fourteen have college degrees; twenty-one own or are buying real estate, and the average assessed value of these holdings is $2,700; thirty-two have families; all belong to civic organizations; one, Mr. William Humphries, has the best examination record of any clerk in the United States, having to his credit twenty-one examinations of 100 per cent. each.



COLORED RAILWAY MAIL CLERKS, MISSOURI.



SOME POLITICAL ECHOES.

THERE are signs that the Republican party, out of power and severely put to it for defense, is beginning to note the Democratic asset in the "Solid South" with something of the same nervous interest that the English Liberals showed in their remarks on the House of Lords. The Pittsburgh *Gazette-Times*, indeed, gets real sarcastic and says:

"In all Southern States, while the Negro is theoretically protected by the Federal Constitution to and from and at the ballot box, the protection is an iridescent unreality, unperceivable and non-existent in practice. It was in these States that President Wilson was given popular majorities of the recorded vote. In other States the electors were won for him by mere pluralities, and in the whole nation he received a mere minority of the popular vote. Only in the 'sweet, sunny South,' where the Negro was first kept from the ballot box by the persuasive shotgun and then legislated away from it notwithstanding the Constitution of the United States, did the election returns show a 'popular uprising' for Wilson."

The editor, animadverting to the proposed woman's suffrage amendment, points out President Wilson's dependence on the South:

"How could he plead for enfranchisement of white and colored sisters with a Congress yoked by men who have disfranchised hundreds of thousands of colored brethren, first by violence and then by legislation which skilfully evades the terms of the supreme organic law? To do so would have been a slap in the face of the persons upon whom he has relied and expects to rely for the success of his legislative policies and his administration."

This same woman-suffrage matter has, as THE CRISIS predicted, led to a widespread discussion of Negro suffrage, North and South. The Boston *Advertiser* and the New York *World* have wrestled merrily with the problem. Says the former:

"In attempting to warn the women to cease troubling Congress, lest disaster befall them, the *World* goes on to point out that the only time that the nation departed from the principle of State control of the franchise it reopened the issue of the Civil War and created new causes for race hatred and race strife, which still perplex it, despite the fact that Southern constitutions have practically nullified the Fifteenth Amendment. The warning is given that if an equal-suffrage amendment to the Constitution were secured by its advocates, it 'would not be long before some of the States began to enact grandmother clauses, to disfranchise women, like the grandfather clauses by which Negroes are disfranchised in the South.' So the moral is drawn that 'the Democratic majority in respect to equal suffrage is standing on the solid ground of the Constitution and 125 years of experience.'

"It seems to us that this goes pretty far in defense of national dishonesty. The women are warned to desist from troubling Congress, lest Congress disfranchises them, as it has consented to the disfranchisement of the Negroes. But if the sentiment of the nation should demand the enforcement of the constitutional provision for the penalty of such disfranchisement, there would be no disfranchisement. Is this not a plain hint to the suffragists that they cannot expect national recognition, until they force Congress to obey the Constitution, which demands that the representation of every State, which disfranchises any of its citizens, shall be reduced in the House of Representatives and in the Electoral College?"

The Augusta (Ga.) *Chronicle* sees several disquieting symptoms:

"The Macon *Telegraph* holds that 'votes for Negro women will mean votes for Negro men, the abolition of the present restric-

tions—an uninspiring prospect in view of the fact that the Negroes have a majority in two Southern States and in many counties of all the Southern States.' Senator B. R. Tillman takes about the same view of the matter.

"Southern women who have allied themselves with the suffragette movement maintain that the Southern Negro woman will not expect to vote. But the *Telegraph* does not rest the matter there, and turns to the 'men's league,' saying:

"'But the members of the "men's league" must know that many years were required to reach even a temporary solution of the problem of the Negro man's vote, and they ought to know that for the problem of the Negro woman's vote there will be no solution at all—against the shrill protest of Northern woman suffragist teachers from Maine to California.'

"There is in many things before the public now much for the people of the South to well deliberate. Direct elections of United States Senators, including the Bristow amendment, has its dangers. So has the proposition of direct presidential primaries, the forerunner (as already pointed out) of elections of Presidents by direct vote. So is there danger in the enfranchisement of the Negro women in the South, carrying with it, as the *Telegraph* suggests, ballot rights for Negro men in the Southern States not now enjoyed. A pretty good suggestion just now, when 'the South is in the saddle,' is, 'Go slowly.'"

St. Luke's *Herald*, edited by a sturdy Virginia colored business woman, declares that:

"The Negro has not even as yet realized the value and the importance of the ballot. We have been taught to eschew the ballot; but the first thing that the foreigner is taught as soon as he gets here is to learn how to use the ballot, even if it be in a dumb, automatic way.

"The women of the world are demanding and receiving the ballot; they are battling for it in every civilized country. The white women in the United States, rich and poor, high and low, educated and uneducated, are working for the ballot—save the white women of the South. In the South white women want to join their sisters, but they are afraid lest in striving for the ballot for themselves they should in some way help the Negro woman."

The Boston *Advertiser* returns again and again to the fray in its attempt to force moral issues on the Republican party. It declares the Democratic party's treatment of the Negro in the South is simply barbarous:

"For that matter, the record of the Progressive party is just as bad. It has been put on record (against the protests of many honest, sincere Progressives, it is true) in favor of the policy of militarism; the policy of spending on the show and the 'graft' of the war materials trust, hundreds of millions wrung from the pay of all American wage earners. It has placed itself on record in favor of the disfranchisement of the American Negro, in far more public and determined fashion than the Democratic party has done. In California it has gone on record in favor of other kinds of race discrimination, founded on no other test than ancestry, and excluding even the ablest men of Asiatic races."

Some Democrats are refusing to be catalogued with Negro haters, and the Maryland editor who tried to put Governor Baldwin on record succeeded beyond his desire:

"I am not in favor of repealing the Fifteenth Amendment to the United States," writes the governor.

"The Negro is a citizen of the United States and of the State in which he may reside. The grant of suffrage to a citizen ought not, in my judgment, to be predicted on his color, but on his capacity for using his vote with intelligence and fidelity to his duty to his country.

"Such intelligence may reasonably be inferred as a general rule, from ability to read the English language. I am in favor of such a test in every State. Wherever it is imposed the State has secured itself from the control of the uneducated. Educated Negroes can be trusted with a share of political power more safely than illiterate white men."

THE FORTNER BILL.

THE South Carolina bill to "prevent the possibility of equality between the races" by driving white teachers out of colored schools and other similar measures have provoked a storm even in the South. The Lexington (Ky.) *Herald* cries:

"South Carolina was a glorious State; South Carolina is a glorious State; but by all that's holy, the good people of South Carolina ought to take hold of their State government. The impossible Blease is a blot on the splen-

did history of the Palmetto State. Those who follow his lead deserve, as they will in time receive, the condemnation of the better people of the South, irrespective of color. To defeat Hampton and Butler, and the type of gentleman-statesmen of whom they were representative, Tillman and his followers sowed the dragons' teeth, which in the fertile soil of prejudice fructified and grew, until to-day there is a harvest of blind passion and brutal prejudice rampant in the State that for years was in the forefront of American civilization."

Various changes are rung on this theme of the moral deserts of the aristocrats and the "poor white trash."

"Hampton and his friends, when they were in power," says the Greensboro (N. C.) *News*, "scourged the 'vulgar' with whips. Never did Augustales ride more ruthlessly over the herd than did the aristocratic régime, led by Hampton, trample under foot every consideration of right and justice toward hill billies. The wood-hat boys simply did not exist, politically, and that was all there was to it.

"Like every other aristocracy, they stored up vials of wrath against the days of wrath, foolishly bent upon making more swift and terrible their own undoing. When Tillman finally struck the match he had the mine ready laid to his hand; all that was necessary was to light the fuse to loose a cataclysm that no earthly power can control. The 'vulgar' are in power now, and they are scourging the aristocrats with scorpions."

The *News* thinks that "the lamentable phase of the situation is the fact that the responsible people of the State even yet do not appear to have waked to the true meaning of the situation."

Of course not; why should they? They are getting their part of the blood money that disfranchised the Negro and sowed hatred between two working classes. They have an ideal working class working for next to nothing in factory and field—why should they disturb this idyllic situation just because of Blease?

But the champions of Bourbonism, like the *Outlook* and that hoary old sinner, the Charleston (S. C.) *News and Courier*, approach the subject with due solemnity and sermonizing. The *Outlook* learns that "the passage by the house of representatives of South Carolina of the Fortner bill, prohibiting white men and women from teaching in colored schools, may bring about the collapse of Bleaseism and all that it portends."

And then its Southern editor proceeds to write of the superior merits, as compared with Blease, of a "son of the famous Confederate chaplain," of "women with the purest blood of the South in their veins," of "famous living Southern artists," and so forth, using the usual Southern rhetoric.

The *News and Courier* approaches "the Negro question again"—why "again," pray? This bill and another to prevent Negroes and whites working in cotton mills together supplies the motive here:

"What a confession! Have we reached the point in South Carolina where we must legislate Negroes out of their jobs or out of getting them in order to take care of white men who could not otherwise take care of themselves?"

Having thus disposed of this horrible legislation, the *News* waltzes about and says that if real pressing subjects of legislation were needed why not listen to "Land Segregation" Poe of North Carolina:

"There is, for example, no apparent interest in the tremendously important facts which Mr. Clarence Poe is constantly dinning into the ears of all he can reach, namely, that during the last census period the Negro farm acreage in every part of the South showed an increase and the white farm acreage a decrease; that the Negro 'already owns five acres in every fourteen he cultivates and has to acquire but one-seventh more of his farm acreage in order to own one-half the land he tills;' and, finally, that from 1900 to 1910 'the Negro farm acreage gained on the white farm acreage a million and a half acres a year, and the increase in number of white tenants during the decade was nearly twice the increase in number of Negro tenants—118,000 Negroes to nearly 200,000 whites.'

"Mr. Poe argues from these facts, and others of the same nature which we have not the space to present, that certain legislative action which he proposes is necessary if we are to save the agricultural lands of the South for the whites. We have not regarded his plan as practicable, but nevertheless we have great respect for his judg-

ment as well as for his sincerity, and we cordially agree that the situation to which he calls attention merits the most careful investigation and study."

But alas! South Carolina's legislature has not been moved by this bit of philanthropy and the *News* is fearful:

"For years the people of the South pleaded that if they were only let alone they could handle the race question without difficulty. They are being let alone. They have never been so free from disturbing outside influences as at the present time. Is the South Carolina legislature determined to arouse once more the fanaticism against which we all protested so bitterly when we were suffering only a few years ago from its onslaughts?"

Meantime a Southern correspondent in the Boston *Transcript* pictures the real situation:

"The mill population is the answer to the economic pressure of the Negro in the agricultural regions. He has driven the poor whites out. They cannot compete. In all the Charleston district there probably cannot be found one white man who is doing his own farm work. He is an employer of labor or he is not in agriculture. It is in the upcountry, however, where the mills are, that the 'red necks' or 'hill billies' have flocked to the towns. They are working for a wage. They hate the Negro for economic reasons."

Thus the effort to boost the white race by special legal privilege goes on, despite the hysterical denial of the Columbia (S. C.) *Record:*

"We deny that the white man needs any law to prevent the Negro from measuring up to a plane of equality with him. If that proposition is once admitted and entered on our statute books it will stand as an ineffaceable libel on our South Carolina manhood.

"In addition, the measure proposed to prevent race equality, if enacted into law, will open the doors for the very evils which we most fear, and have reason to fear. If white teachers are removed from our public schools and the youthful Negro mind is turned over to the mercy of vicious Northern Negro teachers to implant therein the seeds of race hatred, we will soon be face to face with incendiary conditions that may burst forth at any moment of the night or day with terrible consequences."

IS THE SOUTH AWAKENING?

THE CRISIS is not among those who greet every manifestation of ordinary decency on the part of a Southerner as a foreshadowing of the millennium. On the other hand, we are glad and eager to note every sign of the weakening of Southern provincialism and narrowness.

One of the most interesting of such signs is an article in the *Outlook* by 'a Southern woman' who is naturally anonymous. She arraigns the lack of community conscience in the South on the Negro problem:

"Our criminals, like the criminals of every country, come chiefly from the economic class which lives on, or over, the poverty line—our 'submerged tenth.' The large majority of those in this economic class in the South are Negroes—a fact which has resulted in our confusing the poverty line with the color line, and charging Negroes racially with sins and tendencies which belong the world over to any race living in their economic condition. But it is just the Negroes who belong in this economic class, those Negroes who form our submerged tenth and who furnish most of our criminal supply, whom we white people do not know, and who consequently have no white folks to send to, to see that they are protected in the courts. Oh, there is the Negro problem, and the solution of it! The poorest, the ones least able to resist temptation, the most ignorant, the folk unhelped, untaught, who are born in squalor, who live in ignorance and in want of all things necessary for useful, innocent, happy lives—they do not know us, nor we them. • • •

"Nor does the administration of criminal law in our courts always tend to lessen this distrust of white people. At each session of the Southern sociological congresses Southern men high in office among us—judges, professors in our great universities, Young Men's Christian Association leaders and others—stated that despite individual exceptions the trend of our court is to mete out heavier punishment to black offenders than to white. It is not, they say, that Negroes are illegally sentenced, but that for similar offenses the Negro gets one of the heavier sentences permissible under the law, and the white man gets one of the lighter. More than one Southern governor has defended his wholesale use of the pardoning

power on the express ground 'that the proportion of convictions is greater, and the terms of sentences longer, for Negroes than for whites.' * * *

"Why should a colored woman who loves cleanliness as much as I do, and who is quite as willing to pay for it, be forced to travel in that disgusting filth? I know that if I were forced to do it my husband and my children and all my friends would feel outraged about it, and would never have any use for the people who made me do it. Why should these people feel differently? * * *

"There is no sense in mincing matters. We are no longer children. It is the first step that costs, always; but the first step is very plain. It is to put away childish things—unreasoning prejudice and unreasoning pride—and to look truth squarely in the face, as men and women who love it at all costs. There is no truth in a detached view of the Negro or of any human being. Everybody on earth is human first and racial afterward. We must see in the Negro, first of all, deeper than all, higher than all, a man made in the image of God as truly as we ourselves. If in the race that image be less developed than in our own, in some individuals of the race it is certainly more highly developed than in some individuals of ours. And whatever grows is growable.

"My only fear for white supremacy is that we should prove unworthy of it. If we fail there we shall pass. Supremacy is for service. It is suicide to thrust other races back from the good which we hold in trust for humanity. For him who would be greatest the price is still that he shall be servant of all."

The Macon *Telegraph* is still wrestling manfully with its own conscience:

"In nearly all discussions of an ever timely subject," complains the editor, "we observe a failure to discriminate between the injustice or crime that results from race prejudice combined with wickedness and that instinctive race exclusiveness which would make a color line inevitable even if we all daily practised the Christian virtues. The one should be uncompromisingly condemned both by law and the universal sentiment of a civilized public. The other we may deplore but cannot condemn as conscious wrong.

"We might as well attempt to reconstruct the laws governing the universe, as well attempt to cause water to run up hill, as to attempt to eradicate that instinctive and unconscious feeling that holds the grand divisions of the human race apart and produces the color line; for it is the barrier erected by nature itself in order to prevent the distinct races of men from being merged into one inferior and undesirable amalgamation. The analogue of the color line is seen throughout nature, yet it does not occur to us to disapprove. Robins and wrens, for example, nest and flock apart, but not even the most enthusiastic and determined 'reformer' among us is offended."

Yes, but, O Simplest of Brothers, there is no line between human beings like that between robins and wrens, and the knottiest of race problems comes not from separation, but from the mingling which whites have insisted on and still insist on. Who, for instance, began the mingling of white and black? And when did Dumas, Pushkin, Coleridge-Taylor and Booker Washington become "inferior and undesirable amalgamations"?

A Tennessee paper quoted in *La Follette's* says:

"The Negro is at present the heavy labor power in the South. The Negroes nurse children, cook, work on the streets, drive automobiles, work in homes, work in the factories and work everywhere else. As a rule the Negro works with his hands and the white man bosses.

"If we are to continue to use Negro labor, we must see to it that it is effective, and it will be effective only to the point that the Negro remains healthy and strong.

"If we would protect our children, we have got to see to it that Negro men and women do not have tuberculosis and do not fall victims to other diseases.

"From a purely commercial and sanitary point of view, then, the Negroes should have opportunity to live under conditions conducive to health, and there is nothing so health giving as plenty of fresh air.

"We denounce Negroes for herding in dives, and yet the presiding genius of the craps table is usually some low-down but thrifty white man.

"We denounce Negroes for frequenting dives, and yet they are about the only places where they can have amusement of any sort. And the Negro is an amusement-loving person.

"The Negro, then, ought to have a separate park and he should have reasonably convenient means of access to that park.

"There is a higher cause than that of commercial prosperity for a Negro recreation park. It is a part of humanity to give to the Negroes opportunity for innocent amusement.

"The Negro is the great wealth producer in this territory, and an appreciation of this fact in the shape of improved living conditions for him would be responded to by more generous effort on his part to observe the law and to merit the trust that is put in him."

This same line of argument is being pressed in Georgia:

"A great dinner of 2,000 representative citizens of Georgia was recently given in Atlanta," says the Seattle *Intelligencer*, "one feature of which was that the tables were spread exclusively with products of that State. The menu contained many epigrams upon conditions in Georgia. One of the notable ones was to the effect that the presence in that State of the greatest body of Negroes and the least progressive was 'at once the white man's burden and the white man's opportunity. If the Negroes are allowed to remain in this condition they will continue to be a brake on the progress of the State. If they are taught and led into such a state of efficiency as this race formerly developed, with the added value of freedom and practical education, they will reward all of the care and money expended on them.'

"The Houston *Post* comments approvingly upon these utterances and adds a number of its own along similar lines, concluding thus:

"'The Southern white people are simply neglecting their own welfare and impeding their own progress so long as they do not, in every possible way, encourage the Negroes to become intelligent, efficient, industrious and thrifty people. They are going to be here always and we cannot afford to permit them to drift. Their labor is needed and always will be needed, and when they learn how to do things well they will be a tremendous factor in the South's progress and civilization.'"

All this argument is encouraging, but not altogether satisfactory. That bit, for instance, on the "state of efficiency" which "this race formerly developed," is delicious. "This race" was formerly 90 per cent. illiterate and raised crops worth about $100,000,000; to-day they have 36.5 per cent. of illiteracy and the crops of Georgia (1909) were worth $226,000,000. But they are not so "efficient" as formerly because now the Negro gets wages, albeit low ones. Thus the whole argument above is the argument of employers and exploiters looking after their money-making machines. It is better than no argument, but it is not much better.

The Tampa (Fla.) *Tribune* sounds a clearer note on an evil characteristic of nearly every Southern city:

"The Negro population of Tampa suffers a serious handicap in its desire to establish a higher standard of morality and citizenship for itself. The section of the city which embraces its churches and its homes is also the section devoted by the illicit resorts for the practice of their demoralizing 'trade.' The Negro of good purposes and better sentiment cannot hope to rear his children properly amid such surroundings.

"We may cease to wonder that the Negro furnishes the majority of our criminals and occupies the major attention of our officers and courts, when we realize that he is forced to establish his family altar, to bring up his children and even to worship his Maker in the shadow of the 'sporting house,' where dissolute whites parade their shame with the tolerance if not the outright protection of the civil authorities."

The Miami (Fla.) *Herald* seconds this motion:

"It is doubtful whether any community in the State, or of the South, for that matter, has a more orderly, industrious and respectable Negro population than has this city. The members of that race live by themselves, have their own separate communities, their own businesses and their own special activities. They are struggling to elevate their race in all the civic virtues.

"And yet, it is painful to chronicle, there is frequent complaint on the part of the better class of colored people that they are often most unjustly used by unscrupulous white men. Defenseless Negroes are assaulted by white men and practically have no defense or protection. They are imposed upon in business transactions and it has been circumstantially related that they are often subjected to official tyranny by overbearing and brutal officers."

On the other hand, read these two bits of Southern humor—for joy, like grief, reveals the real man. The Greensboro (N. C.) *Everything* says:

"The race question bobbed up a little in Greensboro this week. A Negro wanted to move in a house he had bought, located among the whites, and the whites simply said it wouldn't do. The matter will be amicably settled. It must be. This is a white man's town, and the African knows it. For the most part he is willing to admit it. There may be no written law saying where a Negro shall live and where a white man shall live, but in a white man's town there need be no law, because the Negroes cannot mix with the whites. That is the long and short of it. The whites are always willing to treat the colored brother right—but if he tries to butt in in any way he is going to be made butt out either legally or illegally."

This is from the Taylor (Tex.) *Journal:*

"Carl Schulenberg, a farmer living near Taylor, has started a new method of collecting. He had advanced goods to a Negro man to be paid for in picking cotton. The Negro left him before paying up. Monday morning he found him on Main Street at the crossing of Broad. The Negro was very independent and seemed to feel that Mr. Schulenberg was a soft egg because he gave him credit. This made the axe handle in Mr. Schulenberg's hand very mad and it began to lambast the Negro in the latest improved style. The Negro ran up the street and the axe handle, accompanied by Mr. Schulenberg, ran after him and interested the Negro greatly.

"Don't know what the officers did about it, but guess they put the Negro to work on the rock pile and rewarded the axe handle."

THE SMITH-LEVER BILL AND JUDGE TERRELL

THERE is a strong suspicion that the South is not so anxious to debate the Negro question as it used to be. Certainly the debate on the Smith-Lever bill was anything but encouraging to the Bourbons. One paper (we do not know its name) says:

"Whenever the Bleases and the Vardamans of the South are overhauled for their intemperance of speech on the Negro question, they invariably point to the colored race as needing instruction in agriculture and other forms of manual labor, rather than book learning. 'Teach the Negro to use his hands in honest labor and not his head in scheming how to avoid labor,' is believed to be an extract from an address by Senator Vardaman. And yet, when the opportunity arises to teach the Negro on the lines laid down by the Senator, and on the lines of greatest economic benefit to the race and to the South, Mr. Vardaman is the first to object!

"Such an exhibition of racial antagonism as the Mississippi Senator gave in the Senate last week is not calculated to strengthen faith in the sincerity of his previous utterances. It displayed his mental limitations in dealing with a subject which the South, and especially his own State, must face with an open mind and without prejudice."

The Boston *Transcript* says:

"Some of the speeches delivered by Vardaman and his sympathizers read like extracts from the harangues of the secession Senators of 1860, not the men who fought for the Southern Confederacy, but those who talked other men into fighting for it. The spark which has kindled the blaze of antiquated Negrophobia is the amendment offered by Senator Jones, of Washington, to the effect that the color line shall not be drawn in the application of Federal aid. In reply to this very reasonable stipulation Vardaman has declared that to give Negroes the benefit of the funds for agricultural colleges is like an offer to guide a man through a powder magazine with a lighted torch. Senator Martin, of Virginia, 'argued' that the Negroes were better off under slavery than they have been since emancipation.

"The Northern reader has to rub his eyes as he reads such harangues delivered in this year of grace 1914, to be sure that he is not dreaming."

Even the Waco (Tex.) *News:*

"We agree thoroughly with Senators Jones, Clapp and Gallinger that the Negro industrial and agricultural schools of the South should share some of the Federal appropriation for farm demonstration work in this section of the country. They are citizens the same as the whites. Many of them own property. Those who own property pay their taxes. The large majority of the Negro citizens are law abiding, and the gentleman from Mississippi was playing politics—and

very small politics at that—and catering to a reprehensible race prejudice when he opposed such a measure."

On the Terrell appointment the *Evening Post* says sarcastically:

"Can a black judge know the law? Are proud white men who violate the city ordinances or who cheat and steal to be compelled to hear a Negro judge define their misdemeanors and pass sentence upon them? Not if Vardaman and Hoke Smith can prevent it. As for President Wilson, he could not have done other than name Judge Terrell again without stultifying himself."

The Ogdensburg *Journal* adds:

"Senator Vardaman is preparing to fight confirmation. The performance may be interesting if not edifying, for Mr. Vardaman has long, glossy hair and might be mistaken by some for a medicine man. When he dons his war paint he will present just such a picture as one would expect from a white man who would so far forget himself as to use his position in the greatest forum of the world in an effort to arouse racial hatred."

A FOLLOWER OF JESUS CHRIST.

IT is so seldom that the Christian church to-day speaks a clear true word on the Negro problem that it is all the more welcome when it comes. The *Congregationalist* says:

"We are confronted to-day by a race problem which is rapidly becoming more acute and menacing. It demands the immediate action of those who love their country and would prevent disaster. • • •

"If the recommendations of Governor Blease are followed South Carolina will lead in the movement, which other Southern States promise to support, for the repeal of the Fifteenth Amendment to the Constitution of the United States. This would complete the disfranchisement of Negro-American citizens. North Carolina is seriously considering the proposal of Clarence Poe, of the *Progressive Farmer,* to exclude colored farmers from land ownership in any district where a majority vote could be polled against them.

"The lynching record, which declined from 1908 through 1912, rose in 1913 above every year but one since 1904. Last year's terrible record was seventy-nine. Only twenty-four were accused of the 'usual crime' of assault or attempted assault on women.

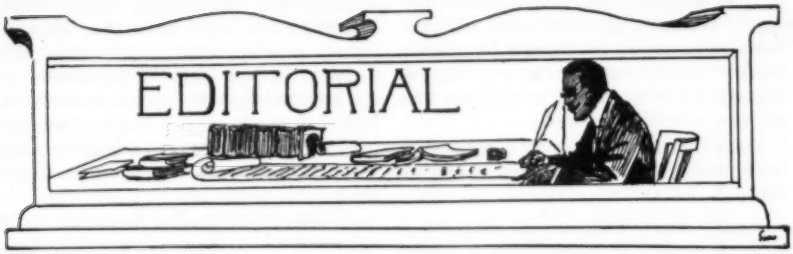
"These recent events, to which many others could be added, reveal a state of affairs so brutally unjust, so undemocratic, so un-Christian and false to our national ideals that no class of our citizens can long be safe if such conditions are tolerated in this country.

"The Bleases and Vardamans may retard the Negro race, they may increase the number of indolent and vicious blacks by denying them knowledge and a fair chance; but the Negro race in America is advancing rapidly in spite of all opposition; increasing thousands of them are virtuous, wise and useful Americans. As far as those who seek to submerge the Negro succeed in their efforts, so far they impoverish and corrupt our country and injure us all. When Americans insult the Japanese who come to the United States, we stimulate personal enmity and offend a great friendly nation, and the effects of that form of race prejudice hurt us more than Japan. The same rules apply to all our manifestations of race prejudice.

"The gospel that we proclaim and which we send and carry to distant lands is the gospel of universal brotherhood; but when people of the races to whom we have sent that gospel move into our neighborhood, we forget that they are brothers and let them alone so severely or treat them as so far inferior to ourselves that the missionaries and the members of the churches which sent them to convert the heathen seem to have an entirely different kind of religion.

"We may be brothers to the little brown man in Japan, but the relationship is dissolved when he comes to live in California. We may be brothers to the black man in the Congo, but when we meet a black man in South Carolina, or perchance in Chicago or Boston, we are sometimes so far from proclaiming our kinship that we fail to recognize his rights as a man.

"God, give us vision to-day! Our greatest prophets in the twentieth century carry forward as a torch to light our pathway the ideals of Washington and Lincoln. They proclaim the brotherhood of man. The supreme test of our lives comes in *being brothers.*"



DOES ORGANIZATION PAY?

THE colored Americans have not yet realized the strength or efficiency of organization. They continually complain of inability to co-operate, of disintegrating tendencies, of ineffective beginnings of union.

Yet even in the midst of complaints union has been accomplished, organization has become effective. We have passed those pitiable years of internal turmoil when half the race seemed to have their faces turned back toward slavery. We have entered an epoch when so great an enemy of the Negro race as Clarence Poe, of North Carolina, can write: "Everybody knows that the Negroes stand together!"

Having thus taken the first steps toward effective organization, let us go forward. Let us not halt and bicker and criticise, like Harry C. Smith in the Cleveland *Gazette*, because we have not in a few years undone the structure reared by prejudice in a half century. We have not, to be sure, even stirred the foundations of disfranchisement and "Jim Crow" legislation. But we are welding the hammers and we mean business.

But, reader, do you mean business? Do you realize what 10,000,000 united people can do? Have you joined the National Association for the Advancement of Colored People and sent your dollar to do its duty?

Or are you drifting, with so many white Americans, under the excuse that "Nothing can be done." "It's no use." "Let prejudice alone." Nonsense! Weak and slow though our cause still may be, yet remember:

> Not to the swift nor to the strong
> The battles of the right belong,
> For he who strikes for freedom wears
> The armor of the captive's prayers.
> And Nature proffers to his cause
> The strength of her eternal laws.
> While she whose arm essays to bind
> And herd with common brutes, his kind,
> Strives evermore at fearful odds
> With Nature and the jealous gods,
> And dares the dread recoil which late
> Or soon, their right shall vindicate.

There are 36,000 copies of this issue of THE CRISIS being read this month. There are at least 100,000 readers. If every reader becomes a member of the National Association for the Advancement of Colored People, the battle for Negro rights is won!

THE CIVILIZATION OF MISSISSIPPI.

IN the Western part of the State of Mississippi, on the low banks of the Father of Waters, and about fifty miles above Vicksburg, is the quiet and beautiful county of Washington. Fifty thousand people live there, of whom 41,500 are colored and the rest are whites of good native American parentage. In the county seat—Greenville—live 10,000 people, largely white, and ten miles west of Greenville is the little village of Leland, with a thousand souls or less.

It is a typical Southern country village. Doubtless the Methodist Church, South, has one of the Lord's Shepherds there and, of course, there is a Baptist Church for whites, not to mention one or two colored churches.

After this preliminary information we append this society note from Leland sent by the Associated Press:

LELAND, MISS., February 24—Sam Petty, a Negro, accused of having killed a deputy sheriff, Charles W. Kirkland, was shot by a mob of 300 men to-night and his body burned.

Petty, wanted on a trivial charge, killed Kirkland with a shotgun when the officer entered a cabin late to-day in which the Negro had taken refuge. Petty was captured by a posse, bound and placed in an oil-soaked dry-goods box and the match applied. A moment later the man, his clothing aflame, broke from his fastenings and started to run, but before he could gain headway was shot dead.

The body was put back in the box, fresh inflammables were piled about it, and within half an hour it was burned to ashes.

Nothing has been done in this matter. The President is busy in Mexico and Panama and the Reverend G. Campbell Morgan is preaching in Atlanta on the evils of the tango. President Eliot is toying with woman's suffrage and James K. Vardaman is flooding Congress with light and hope. In fact, "God's in His Heaven, all's right with the world."

BRAZIL.

AS a magnificent essay in valiant timidity we recommend Mr. Theodore Roosevelt's "Brazil and the Negro" in the *Outlook*. The story which he has to tell is simple: There are in Brazil 8,300,000 Negroes and mulattoes; 3,700,000 Indian and mixed Indian-whites and 8,000,000 persons of European descent. All these elements are fusing into one light mulatto race.

These are the simple facts. Mr. Roosevelt has hitherto rather ostentatiously avoided them. He visited Rio Janeiro, with a Negroid population in the hundred thousands, and almost overlooked them; he visited Bahia, if we mistake not, which has more Negroes than any city in the world, and quite forgot them.

At last, however, Mr. Roosevelt coyly approaches his subject. The editors warn away the frivolous with these protesting italics: "It may be noted that in this article Mr. Roosevelt is not attempting to justify or condemn the Brazilian attitude toward the Negro as contrasted with that of the United States, but simply to set forth clearly what the Brazilian attitude is in fact."

Mr. Roosevelt then, in characteristic fashion, states three facts and two falsehoods.

The facts are:

1. Brazil is absorbing the Negro race.

2. There is no color bar to advancement.

3. There is no social bar to advancement, but the mass of full-blooded Negroes are still in the lower social class.

Then come the falsehoods:

1. The best men in the United States believe "in treating each man of whatever color absolutely on his worth as a man, allowing him full opportunity to achieve the success warranted by his ability and integrity, and giving to him the full measure of respect to which that success entitles him." This is not so and Mr. Roosevelt knows it is not so. The best men in the United States believe that their "civilization" can only be maintained by compelling all persons of Negro descent to occupy an inferior place. The exceptions to this belief are negligible.

2. That the Brazilians regard the Negro element in their blood as "a slight weakening." What do Brazilians say as to this "slight weakening"? We

quote from Dr. Jean Baptiste de Lacerda, director of the National Museum of Rio Janeiro:

"The *metis* of Brazil have given birth down to our own time to poets of no mean inspiration, painters, sculptors, distinguished musicians, magistrates, lawyers, eloquent orators, remarkable writers, medical men and engineers, who have been unrivaled in the technical skill and professional ability. * * *

"The co-operation of the *metis* in the advance of Brazil is notorious and far from inconsiderable. They played the chief part during many years in Brazil in the campaign for the abolition of slavery. I could quote celebrated names of more than one of these *metis* who put themselves at the head of the literary movement. They fought with firmness and intrepidity in the press and on the platform. They faced with courage the greatest perils to which they were exposed in their struggle against the powerful slave owners, who had the protection of a conservative government. They gave evidence of sentiments of patriotism, self-denial and appreciation during the long campaign in Paraguay, fighting heroically at the boarding of the ships in the canal battle of Riachuelo and in the attacks of the Brazilian army, on numerous occasions in the course of this long South American war. It was owing to their support that the republic was erected on the ruins of the empire."

And what of all this? Is it not a plea for intermarriage of whites and blacks in the United States? It is not. It is a plea for truth. It is a denial that lying will settle any human problem. Most white people in the United States prefer to marry white people. That is perfectly proper and defensible. Most colored people prefer to marry colored people. This is perfectly logical and commendable. These facts need no defense and need no proof. They are the easily understandable desire of both races.

But a vast number of people are not satisfied with such bare facts. They want to bolster them up with scientific lies and social insult. They want to scare and beat people into doing precisely what people would do without bogies and force, and the result is that they not only accomplish what they wish, but they also accomplish poverty, crime, prostitution, ignorance, lynching, mob violence and the ruin of democratic government for the unfortunate victims of their lies. All this is clear, but to expect Theodore Roosevelt to say it plainly without twistings and equivocation is to expect the millennium.

A HELPER.

THE National Association for the Advancement of Colored People regrets to lose the services of Dr. M. C. B. Mason. We have need, and pressing need, of an organizer in the field, but funds are not yet available and it is manifestly unfair to ask a man of Dr. Mason's standing to serve for a pittance or upon a contingent salary. We hope still to retain Dr. Mason's interest and we wish him all success in his new work.

VEILED INSULTS.

WE have spoken before of the custom in the United States of refusing to capitalize the word "Negro."

Before 1850 the use of the capital letter was practically universal, but with the determined onslaught upon the Negro-American in the decade previous to the war, the present insulting custom was fixed. Note for a moment the quite unconscious result:

The Kansas City *Journal* publishes an admirable little lay sermon on a certain much heralded experiment in racial culture. We abstract three paragraphs:

"The imagination readily responds to the effort to bring up representatives of

half a dozen or more races—American, Chinese, Indian, negro, Japanese, Jew, Russian, etc.—in an environment which shall be uniform, which shall be directed to the task of permitting human nature, rather than any of its racial subdivisions, to take its course, subject to the modifications of a universal environment. * * *

"Will the little American, the little Jew, the little Italian, the little Chinese, the little negro and all the other little ones grow up to be men and women who conform to a uniform standard of intellectual and spiritual measurement, forgetting in the new knowledge of proper training all the heritage of their racial origin and all the evils of an undesirable environment? * * *

"In still other words, is not one good citizen just as good as any other good citizen, regardless of whether he is an American, a Jew, an Italian, a negro, a Chinese, a Japanese or what not?"

In substance nothing could be better than these statements; but can anyone read them and for a moment think of the Negro race as equal to other races? Yet some of the best friends of colored people persist in this species of insult.

THE IMITATION MANIA.

"IMITATION is the sincerest flattery." It is also a confession of inferiority.

A race even fifty years removed from slavery surrounded as ours is by "the means of grace," however inconvenient in some instances may be the attainment or utilization of these means, is a child race no more, and nothing short of a deliberate intention to subscribe to Tillman-Vardamanism and to help in the propagation of the doctrine of ineradicable race inferiority should permit us for a moment to designate ourselves or each other as "black Websters," "black Sousas," "black Emersons," black *this* and black *that*.

I can think of no reason, inherent, acquired or otherwise conditional, why in our respective lines of endeavor we should not be willing to be measured fairly by universal standards, with the hope of giving a good account of ourselves, and, in any event, be content with the result.

Who ever heard of a "white Fred. Douglass," a "white Coleridge-Taylor" or even a "white Jack Johnson"? Let's stand a little more nearly erect on our own feet and be sensible.

B. F. BOWLES.

MUSIC.

ONE of the methods of exploiting inexperienced persons is to advertise for song poems to be set to music. The ambitious poet is then mulcted of $25 or $50 and the "song" published. One such fearsome mess comes to us from Oklahoma, published by music publishers in Washington, D. C. The music is nothing and the poetry is less. We warn our readers against such schemes. They involve a waste of precious time and money.

SPRING.

By WILLIAM MOORE

I COME with a song and flowers,
And green growing grass and rill
Of brooks, and spell of showers,
And life to your heart's sweet fill,
For I am spring!

The New Abolition and Its Work

THE ANNUAL CONFERENCE OF THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE.

THE sixth annual conference of the National Association will be held in Baltimore May 3, 4 and 5, with a post-conference meeting in Washington May 6, and a meeting with the National Conference of Charities and Correction in Memphis, Tenn., during the week of May 8.

The opening session of the Baltimore conference will be Sunday afternoon, May 3, and there will be afternoon and evening sessions Monday and Tuesday. All the sessions will be public, with the exception of the executive sessions Monday and Tuesday mornings, which will be open only to members.

Various aspects of the following subjects will be considered at the conference: Education, segregation, "Jim Crow" cars and the political rights of the Negro. Among the speakers are Mr. Charles J. Bonaparte, ex-Attorney-General of the United States, a grandson of a brother of Napoleon Bonaparte; Dr. Katherine Bement Davis, commissioner of correction of New York City; Senator Wesley L. Jones, of Washington, who led the fight for the Jones amendment to the Smith-Lever bill; Mrs. La Follette, wife of Senator La Follette; Mr. Oswald Garrison Villard; Mrs. Coralie F. Cook; Bishop John Hurst; the Rev. R. W. Bagnall; Mr. Archibald H. Grimké and others.

The local committee of arrangements in Baltimore consists of Dr. Harvey Johnson, chairman; Dr. F. N. Cardoza, vice-chairman; Dr. G. R. Waller; Mr. W. T. McGuinn; Dr. H. S. McCard; Mr. C. L. Davis; Mr. John Murphy, Sr., and Miss Lucy D. Slowe, secretary. Additional members of the various committees are Prof. Mason A. Hawkins, Messrs. James Hughes and Harry O. Wilson and Mrs. Jennie Ross. They have already begun their work. Clippings just received at national headquarters announce a concert to be given under the auspices of the committee at Albaugh's Theatre, March 19, to raise the funds necessary to meet the expenses of the conference. The branch has engaged the Williams colored singers for the occasion.

Baltimore is the furthest South that the National Association has yet called a conference. We urge every reader of THE CRISIS and every member of the association to help us by advertising the conference and by being present, if possible, in person to encourage us in our work.

NOTES FROM BRANCHES.

ST. PAUL.

THE officers of the new branch recently formed at St. Paul are: Col. J. H. Davidson, president; Mrs. Lillian A. Turner, secretary; Mr. Louis Nash, treasurer; executive committee: Mr. Hugh F. Halbert, Dr. Parley P. Womer, Rabbi Rypins, Mrs. T. H. Lyles, Mr. Jose H. Sherwood, Mr. W. T. Francis, Dr. Val Do Turner, Mr. O. C. Hall, Mr. J. H. Loomis, Judge Grier M. Orr, Mrs. Bryant, Mr. George W. James, Mr. J. Q. Adams.

The branch has a membership of over 100 and includes many of the leading business men and educators of the city, both white and colored. The first meeting that the new branch held does great credit to its enterprise and to the talent of its members. The meeting was held in the Plymouth Congregational Church. On the platform were Dr. George Vincent, president of the State University; Dr. T. Morey, president of MacAlester College; Dr. Samuel Kerfoot, president of Hamline University, and the Rev. P. P. Womer, pastor of the Plymouth Congregational Church. The address of the evening was made by Dr. Shailer Matthews, dean of the divinity department of the Chicago University. His subject was "Abraham Lincoln and Fifty Years After." Dr. Matthews was introduced by Governor A. O. Eberhart. Dr. Matthews said in part: "There is a disposition to treat the Negro as a half personality, a half man; he must

be considered as a personality, for he is unquestionably one of the great factors in this country to-day. Race antagonism has developed within the last fifty years. There is antagonism between various races, but the feeling against the Negro has increased to an unusual extent. The difficult phase of the present situation, which is approaching a crisis, is that the best element of the Negro race is not in the best position to help the worse element. They lack education, financial status and influence, and their mental state is not developed highly enough. Give them the education, give them the opportunity to make good, give the Negro the 'square deal' to which he is entitled."

DISTRICT OF COLUMBIA.

The District of Columbia branch keeps up its high standard of remarkable meetings. On the anniversary of the birthday of Frederick Douglass, February 18, a mass meeting was held in the Nineteenth Street Baptist Church. The chief speakers were Dr. Joel E. Spingarn, Dr. Du Bois, Senator Clapp, the Reverend Mr. Hudson and Mr. Archibald H. Grimké, who presided.

The chairman read a paper which Senator Clapp called one of the best he had ever heard. Dr. Spingarn told of his Western trip, and Dr. Du Bois related the history of the Irish struggle for liberty. Senator Clapp and the Reverend Mr. Hudson aroused the audience to prolonged applause by eloquent appeals. There were 800 persons present.

PHILADELPHIA.

The Philadelphia branch, which has had a most creditable increase in its members, announces a meeting to be held in the Friends' Meeting House. Dr. Edgar F. Smith, provost of the University of Pennsylvania, is to be the chief speaker. Mr. Henry Wilbur, secretary of the Friends' general conference, will make the welcoming address, and there will be other noted people on the program.

PROVIDENCE.

The recently elected officers of the Providence branch are: Dr. J. J. Robinson, president; Mr. J. C. Minkins, first vice-president and chairman of the executive board; Rev. C. C. Alleyne, second vice-president; Mr. Frederic Carter, third vice-president; Miss Roberta J. Dunbar, secretary; Rev. Zechariah Harrison, treasurer; executive board: Mr. James Dixon, Mr. William A. Heathman, Dr. A. L. Jackson, Mr. William P. H. Freeman, Mr. Robert L. Smith.

SEATTLE.

The officers of the branch recently formed in Seattle are as follows: Mrs. Letitia A. Graves, president; Mr. G. W. Jones, vice-president; Mrs. Zoe Graves Young, recording secretary; Mrs. W. L. Presto, corresponding secretary; Mr. G. O. Allen, treasurer; executive board: Mr. G. W. Thompson, Mr. Lee A. Hankins, Mr. B. F. Tutt, Mrs. S. D. Stone, Mr. A. R. Black, Mr. S. H. Stone.

TALLADEGA.

The Talladega branch announces the following officers elected at their last meeting: Prof. William Pickens, president; Mr. E. E. Lightner, secretary; Mr. Hampton Taylor, treasurer; executive committee: Dr. E. H. Jones, Dr. J. P. Barton, Dr. F. W. Terry, Rev. W. L. Boyd, Mr. V. A. Brockman, Rev. A. T. Clark.

TRENTON.

The officers of the Trenton branch are as follows: Rev. J. A. White, president; Mr. Nathan Hovington, vice-president; Mr. T. Edward Kinney, secretary; Mr. J. Williams, treasurer; Rev. R. M. Johnson, chaplain; executive committee: Dr. Solomon Porter Hood, chairman; Rev. L. O. Jones, Prof. George W. Clark, Mr. Philip Logan, Mr. D. J. Graham, Dr. Howard Bundy, Rev. L. C. Hurdle, Mr. John Lewis, Mr. William H. Salters, Mr. John M. Herbert.

SEGREGATION.

THAT segregation among civil service is still with us is indicated by the bills introduced by Congressman Edwards, of Georgia, and Aswell, of Louisiana, which propose the segregation of the races in various government departments and throughout the civil service in the United States. At a hearing before the House committee on reform in the civil service, held on March 6, Mr. Edwards frankly said that if he could have his way he would eliminate the colored government employee.

Mr. Archibald H. Grimké, president of the District of Columbia branch, represented the National Association. Mr. Grimké predicted that the colored race would be a part of the governing class of this country within fifty years. He declared that the South had handled the Negro problem in the wrong way and that this eventually would become apparent. Mr. Grimké made a deep impression.

OUR LEGAL BUREAU

By CHAPIN BRINSMADE
Attorney-in-charge

IF the National Association for the Advancement of Colored People is to obtain the best possible results from its legal work we should keep constantly in mind the ultimate object which we hope to accomplish by it. This object we conceive to be the building up of a body of judicial decisions which shall comprehensively state the law on the subject of civil and political rights; which shall mold that law, so far as possible, along lines which admit of no distinctions whatever on grounds of race or color; and which, in so far as they fail to do this, shall point out the direction which legislation calculated to supplement these decisions should take.

Viewing the matter in this light, it is apparent at once that the work becomes a national and not a local problem. Of course, each locality has its peculiar needs. Discrimination manifests itself differently in different places, so that one locality necessarily devotes particular attention to civil-rights cases, another to educational matters and still another to residential segregation. All, however, should look at these problems from the same point of view. All should regard them as different manifestations of the one evil which we are fighting, namely, race discrimination. That is the principle under which all these seemingly different problems can be harmonized.

If then we are to regard this matter as a national problem it is apparent that close co-operation between the various branches of the National Association for the Advancement of Colored People and between each branch and the national attorney is essential. The national attorney must know at all times what cases are being handled by the different branches. He is in a position to view the problem as a whole, to see in what respects the law of race discrimination is lagging behind and in what directions it is keeping abreast of the times. If having this viewpoint he has also the benefit of cordial co-operation with the branches, he can not only more successfully conduct his own work, but also can the better advise the branches with respect to their cases.

In an attempt to put the legal work upon this desirable basis, all the branches have been asked to send a statement describing (1) the organization and personnel of their legal-redress committees; (2) the arrangements, financial and otherwise, which they have made with attorneys, and (3) the legal work which they have recently done, are now doing or have in prospect. The procuring of this information, it is hoped, will inaugurate a system of cordial and helpful co-operation which should get results.

The following are some of the matters on which the attorney is now engaged:

Civil Rights.

New York has proved a difficult place to win civil-rights actions. Of the six or seven cases recently reported, all but one were such that, for one reason or another, we did not feel justified in pressing them. As to the one good case, we are moving slowly. Our object is not to bring as many cases as possible, but to win one or two decisively. It is hoped that in the next issue of THE CRISIS we shall have something of importance to report in this connection.

Congress.

Smith-Lever Bill—Whatever the final outcome of our fight for justice in the distribution of funds for agricultural extension work, much will have been accomplished. The name of the association was brought prominently before the Senate and through it before the people of the country as a champion of equality and justice. The attorney, during his stay in Washington, saw a great number of Senators, and in personal interviews brought clearly to their attention the work of the association. A large part of his time was also

spent in seeing newspaper men and getting them to give space to our side of the question. But, best of all, the fact that it was our association which caused the two days' debate in the Senate and forced the acceptance by the South of the Shafroth amendment was made plain to the Senate. Senator Gallinger read on the floor of the Senate a letter of protest from this association, commenting on the fact that such people as Mr. Storey, Miss Addams and Mr. Villard were members of our board, and Senator Works read a telegram from the California branch of the National Association for the Advancement of Colored People. Our part in the fight was made clear to the people of the country through newspaper comments which stated that the Jones amendment was instigated by this association.

The bill is now in conference, the House having declined to concur in the Senate amendments. The personnel of the conference committee is as follows: For the Senate: Smith, of Georgia; Smith, of South Carolina, and Brady, of Idaho. For the House: Lever, of South Carolina; Lee, of Georgia, and Haugen, of Iowa. All the Democrats are Southern Democrats. Moreover, Brady was one of the two Republicans who opposed the Jones amendment throughout. We have therefore only one friend on the conference committee. In spite of this fact, we hope for a favorable conference report on the Shafroth amendment. We believe that the chairman of the committee and the man who will probably control it, Hoke Smith, of Georgia, will prevent the rejection of the amendment, not from any fondness for it—far from it—but from a disinclination which seems to be shared by a number of other Southern Senators for a further debate on the race question in the Senate.

Should the conference committee reject the amendment our friends are prepared to make a fight against the report. Should this fight fail our protest will be promptly made to the President, urging him to veto the bill.

Judge Terrell.

Apprised by newspaper reports of Senator Vardaman's announced intention to defeat Judge Terrell's confirmation, we promptly sent to Senator Clapp an open letter protesting against such action. The letter has received wide publicity and will serve to call the attention of the country to the fact that Southern Senators are openly making color a reason for declining to confirm an appointment of the President. Judge Terrell's record on the bench has been such that the South was unable to find any pretext for this opposition. It was forced to come out into the open and oppose him on account of his color. Senator Clapp has stated that he will do all in his power to get the Senate to act favorably on the nomination.

Private Anderson.

The association has achieved another notable success in the legal-aid work. Some months ago Private Samuel Anderson, of the mounted detachment of the 25th Infantry, a soldier who had served one enlistment blamelessly in the 9th Cavalry and had never had a serious charge against him in the 25th Infantry, was sentenced by a court martial in Honolulu to a period of five years' imprisonment on the charge of having burglariously entered the quarters of a white woman, wife of a soldier, with intent to do wrong. The testimony was largely circumstantial and the character of the chief witness against him was not what it had first appeared. Fortunately, Anderson found a warm champion in Capt. Charles F. Bates, of the 25th Infantry. Captain Bates laid the matter before the then chairman of the association, Mr. Oswald Garrison Villard, in September last, and Mr. Villard personally interviewed the judge-advocate-general of the army. Captain Bates brought the details of the case to New York in December, when he arrived on leave of absence, most of which he has devoted in the most self-sacrificing way to this case. In addition, in connection with Captain Bates, Mr. Villard submitted to the judge-advocate-general three opinions on the case obtained from John Chipman Gray, of the Harvard law school, Moorfield Storey, our national president, and ex-judge William G. Choate, of New York, all of which strongly upheld the view that the conviction was an improper one. The case was duly passed upon by the judge-advocate-general, the Assistant Secretary of War and the Secretary of War, and as a result of the association's work Samuel Anderson has been released from confinement and given his liberty. This does not undo the wrong done, but at least it saves him from four and a half years' imprisonment.

JIMMY

(A Story)

By FRENCH WILSON

THE little boy (it was a Negro child) stirred and tossed feverishly. The woman (and she was also "colored") knelt by the cot with all a mother's agony showing in her dark moist eyes. Her husband sat beside her, his face expressing nothing but the patient, suffering, doglike humility of his race. The tall physician (he was a white man) straightened himself and slowly, sorrowfully shook his head.

"It's too bad," he said in his kindly voice. "The lad's life is wrecked, physically, and I fear mentally."

A tear welled up and dropped from the woman's eye. The man had arisen, and now gazed apathetically down upon the little patient. The doctor paused in the act of reaching for his case. Again he shook his head as he looked at the figure outlined beneath the coverlet. Bandages, he knew, covered cruel welts on breast and back. A bruise on the lip and a gap in the row of little teeth completed the story. Something choking arose in his throat. He turned swiftly away.

"By God," he muttered fiercely, "it's unbearable. This sort of thing can't go on. It must stop."

He blindly grasped his hat and strode from the room. At the door he turned:

"Don't forget. Every hour while he's awake. And if anything develops don't fail to call me."

The man followed him downstairs. In the hall below they looked into each other's eyes and their hands met in a long, firm, comprehensive grasp. And the doctor left.

The woman looked up when she felt the man's comforting arm around her.

"He'll never have to go through it again," she said.

"No, Lela, he's ours now."

"Jimmy," she whispered. "My boy."

There was a true love between these two, the man and the woman, a love that had started in childhood and remained faithful until Monroe had graduated from the law school of H—— University and returned to take up his practice in his home town, and to marry the girl of his heart. It had been a long uphill fight for the young lawyer, but he had borne his burden unfalteringly and now was beginning to reap his reward. Certainly he was a well-known figure in court circles, and his modern, well-furnished home gave token of his material prosperity.

A staunch supporter of his race, his suspicions were continually on watch, and there was never a measure to degrade it that did not receive his bitterest opposition, and never one to help or uplift it to which he did not give his utmost zeal.

When a warden of the State reformatory surrendered his position and came before the court with a horrible tale of the mistreatment of the children at the institution, Monroe was one of the first to demand an investigation; and when, among other things, the committee discovered one little Negro lad almost dead and raving mad, it was Monroe who, in the fulness of his heart, procured the child's immediate release and carried him to his own home.

Twelve years of age was "Jimmy" Brown. Twelve orphan years had he lived, and two of them had been spent under the bane of the "reform farm." Twelve years, but the little figure was frail and the face, thin and old looking as it was, held nothing of a boyish nature.

"He's only a baby." There was something of awe in her voice.

The man gulped and nodded. "Only a baby."

The boy awoke. His gaze wandered, uncomprehending, over the walls and ceiling until it rested upon the twain kneeling together by the cot. There was a sharp exclamation. A wild terror dawned and deepened in the eyes, and the child shrank

to the extreme edge of the cot, his face wincing in pain.

"God," came in a hoarse whisper from the man as he turned away.

Some minutes later his wife found him in his study. Desperation was pictured on her face and her voice was tremulous as she asked:

"Won't you see what you can do with him? He won't eat or take his medicine, and every time that I come near him he screams and looks just awful."

Without a word the man arose and followed her. He noticed how the terror-stricken eyes fell upon them as they entered the door, and followed their every move. He noticed how the thin lips drew back in a snarl as he approached the bed. Then it came to him at once. Of course, force had always been used.

"Jimmy," he said in a harsh tone, "be quiet."

It hurt him to see the child cowering into whimpering obedience, but he grit his teeth and forced the boy to take and swallow the medicine. Not until they had retreated to the other side of the room, however, would the lad touch the broth which Mrs. Monroe had prepared, and then it was pitiful to see the hurried avidity with which he devoured it, keeping watchful eye, meanwhile, upon his benefactors.

For one whole delirious week they nursed him thus. And sometimes there were cries and moans, and cruel laughs, and horrible curses, things that issued strangely from the boy's lips, those baby lips that should have known nothing but childish prattle. And always there was that terrorstricken look in the eyes, and ever anon would come that ugly snarl to his lips.

But one morning the woman found a new expression on his face. The fear was still there, but a curiosity lay back of it and the wildness was gone.

"Dis hyeh fo' me?" he asked hesitantly, as she lay his breakfast before him.

"Yes, Jimmy."

And when he had finished:

"'Scuse me, but whut's yo' name? Ah don' know whut to call yo'-all."

A great tenderness welled up in the woman's breast. She took the little face between her hands and imprinted a gentle kiss on the thin lips.

"Call me mamma, Jimmy," she said. "You're my boy now."

Jimmy improved slowly, but the doctor stopped leaving medicine and his calls became less and less frequent, some restriction on the patient's diet being removed at every call.

He was a lovable little chap, uncomplaining, grateful. They loved him and it seemed as if his frail fingers but drew their hearts the closer together. He was a born story teller also, and many an evening was spent listening to his quaint dialect as he told queer little tales which he had picked up from somewhere, or recounted bits of conversation, scenes or incidents that he had heard or witnessed from his window. Sometimes he would break into a boisterous laugh, and the woman's hand would reach out and touch the man's; and he, understanding, would return the pressure. But sometimes the boy's voice would be grave and there would be tears in his eyes as he told some cruel story of the "reform farm." And sometimes he would tell of his own mistreatment; but then there would be no tears, only a light that softly glowed:

"'Ah'll break yo sperit, yo' li'l brack bastard,' he sed. 'Yas, ah'll show yo' who's de boss.' An' he beat me wid dat hosswhup. An' w'en ah cried, he hollahed: 'Shet up.' An' he hit me in de mouf, lak dat. An' den ah stahted laffin'. Ah didn' wantah laff, but hit seem lak ah jes' couldn't he'p it. An' dat made him mad an' he beat me a 'hole lot mo'. An' somehow 'r othar, ah jes' couldn't stop laffin'. An' bimeby ah jes' fell ovah an', he kep' on beatin' me. An' den——"

"And then what, Jimmy?"

"Don' know," with a tired sigh. "'Pears lak ah jes cain't ricollec'."

Then the man would clench his hands and hurriedly leave the room, and the woman would clasp the little waif to her breast.

"It's all right now, Jimmy. You're my boy now."

A contented smile and a murmured:

"Yas'm, 's all right now."

The summer waned into fall, and though his face brightened continually, the patient's body remained weak and he still had to be carried up and down for his few daily hours in the morning and evening air. But the remembrance of his happy, grateful eyes lightened Mrs. Monroe's household cares considerably, and the sight of them, after a hard afternoon's work, was like a tonic to the young lawyer.

But one day the woman, hearing a cry from the sickroom, hastened to find Jimmy on his knees before the window, his form stiffened in an attitude of fright. When she called him he turned with a wild grating laugh that made her heart sink; she fell to weeping softly. He yielded to her comforting arms, but in answer to her questions he only shook his head. In a few minutes, however, it was apparently all over, and if she thought it strange she kept her ponderings to herself.

Jimmy's room had now become a settled meeting place for the family at bedtime. Attired for the night's rest, they would discuss the day's happenings or lay plans for the morrow or the next day or for the time when Jimmy should have convalesced. Or maybe Monroe would talk of some of the problems that were confronting him.

One evening he seemed somewhat more morose than usual. After their conversation he told his wife, in a low tone, of several discouraging happenings, certain bills introduced into the legislature that the governor had been only too glad to commend; segregation in the civil service, discrimination politically at Washington and lynchings—two in Texas, one in Alabama, one in Pennsylvania and two in their own State. When he had finished there was silence for a while and then little Jimmy sadly shook his head:

"Dey does treat mah peop'l bad—evahwheh."

He told of incidents that had come under his small ken. But at the last the eyes took on a far-away look and the voice became weird:

"But dey'll come a time w'en mah peop'l jes' won' stan' fo' it no longah. An' dey'll be fiah, an' shootin' an' men yellin' and wimmen faintin' an' chillun cryin', an' evahbody'll be jes' wil'. An' w'en dat time gits hyeh——" He trailed off into silence.

"What then, Jimmy?"

The boy smiled and shook his head. But after the others were asleep he crawled out of bed and over to the window. One small finger pointed across the street.

"An' w'en dat time gits hyeh," he repeated, "I'se gwine ter kill *him*."

And into his mind came the picture of a big coarse-faced man holding a horsewhip—the warden who had nearly finished Jimmy's young life and who was now living in the house just opposite.

The autumn deepened into the haze of Indian summer and Jimmy advanced so far that he was able to walk downstairs. Then it was touching to witness his eagerness to work, to help with the household duties, to do something, anything, that might be a slight return for the kindness shown him. Mrs. Monroe did assign him a few tasks and the sight of his happy, busy little self made her face her own cares with singing heart, while Mr. Monroe, seeing the life shining in the little face again, began to lay plans for entering him into school at the beginning of the next term.

Came the day when the man, returning for dinner, wore a careworn expression on his usually stolid face, and would vouchsafe no reply to the woman's questions.

After the meal, in a constrained voice:

"Could you fix me a little lunch? I might not be home this evening."

But he did return that evening, and again:

"Could you fix me another lunch? I'll have to go back."

Then she caught him by the shoulders and, looking up into his eyes, said tenderly:

"Frank, you just must tell me. If anything should happen."

He sat down and covered his face with his hands.

"It's not much. Henry Tailor is hiding in my office."

"Henry Tailor—hiding—in your office? Oh, Frank, what is it?"

"White girl living next door was assaulted. The family accused Tailor. That's about all."

A low groan escaped the woman's lips. The man arose.

"Well, I'm trying to get him to give himself up."

"Frank, do you think——"

He nodded.

"I'm going to try. You know the sheriff promised me that no client of mine would ever get out. Tailor's evidence is clean cut. If——"

And upstairs, crouched before the window, one tiny finger pointing across the street, Jimmy was saying:

"An' w'en dat time gits hyeh, I'se gwine ter kill him."

Two days later the man burst into the house in midafternoon, with a dark grimness on his lips and a shadowy light in his eyes.

"Oh, there's hell to pay," he muttered hoarsely in answer to her unspoken question. "They're trying to get him."

He dashed up the stairs, grabbed his cartridge belt with the brace of holsters, fastened it about him under his coat as he hurried down, roughly kissed his wife and, with a slam of the door, was gone.

Jimmy awoke with noise ringing in his ears. He listened eagerly. Yes, there it was. He could hear the shooting and the shouting. At last, at last. The time had arrived. He dressed with trembling, hastening fingers and stole softly into Monroe's room. He noticed that the brace of pistols was gone, but what he wanted hung on the wall beside an old rifle—a slender, stiletto-like hunting knife.

The woman did not hear the soft opening and closing of the door. Neither did she see the little figure gliding across the street. Nor did she witness the disappointment on the face as he sensed, somehow, that his enemy was out of reach, and crouched in sudden weakness beside the fence.

A discouraging fear stole over the boy's soul, and the knife in his hand seemed to mock him. Then he started and looked around the corner of the fence, realizing that the noise that awakened him had been steadily growing and now was almost deafening. He saw men and boys running back and forth, and behind, a great crowd of them, yelling like infuriated demons, pushing, pulling, dragging, knocking, kicking along one defenseless Negro, one of "his people." He shivered and a sob arose in his throat. But the next instant the starting tears drew back and his muscles tensed. For the last ray of the setting sun had fallen squarely on the distorted features of a man who had his hand twisted in the victim's collar.

"It's *him*."

A moment's hesitation and—a small dark figure shot out into the street, threading its way through the legs of the crowd toward the cruel-faced warden. One instant and the flashing blade had buried itself in the fellow's breast. The next—and the boy was knocked down and trodden under the feet of the mob.

* * *

The woman moaned and it seemed to the listening man that in the sound of her voice was embodied all the pulsing grief of a mother race for her sons. The boy on the cot lay very still. The flesh hung on his bones in quivering shreds, a deep furrow showed where a bullet had ploughed along his crushed face, and it seemed to the three who watched in silent woe that each feeble breath that dragged into the shattered lungs must be the last.

"Oh, God, how long?" came through the gritted teeth of the physician, and the man knew that the cry was against the prejudice and vicious license that had placed the boy there.

A long stillness followed while they watched the life ebb in and out of the little body.

At last the eyes opened, and back of their poignant suffering lay the peace of great content. The lips essayed to move, and three hearts stood still as the three heads bent to catch the husky, broken whisper.

"A'—go'—got 'im."

Silence. Then one long despairing wail from the woman:

"Jimmy!"

THE NEGRO AS A LAND OWNER

By HENRY W WILBUR

ECONOMIC prosperity has come to all the races of men more normally and easily by land ownership and successful tilling of the soil than in any other way. In short, this is the road of progress for men along the line of least resistance. This observation is literally true applied to the American Negro, whether we consider him in the North as a transplanted citizen from Dixie, or on his native heather in the Southland, where the sweat of his ancestors contributed so largely to the economic prosperity of the master class, and indirectly to that hold-over prejudice and injustice which stares the Negro in the face in the South and unfortunately to a considerable extent in the North.

Economic possibility for any class of men who are practically without capital demands cheap land. The South has such land; in the main, the North has not. For that reason the combined land and Negro question has its most natural application in the South. But conditions are rapidly shifting in that section. Land is increasing in value, and in all probability the cheap land of the South will be either segregated or appropriated within a decade.

Very soon the land speculator will be in evidence, and land will be secured and held for the easy unearned increment which walks side by side and in the wake of an expanding civilization. The Negro's opportunity as a land owner is likely to be further endangered by the growing disposition to enforce a rule of race segregation applied to land ownership. The purpose of this plan, which is now being vigorously pushed in the South is to put it within the power of the dominant land-owning race in any community to decide by vote of the favored class that men of the proscribed race shall not be allowed to purchase or hold land in such community. It is bluntly admitted that the plan will work infallibly to keep the white community white, but cannot be employed to keep the black neighborhood black.

The conditions outlined demand a well-organized and vigorously applied plan to secure the Negro a share of the soil of his native land before it is too late. Such plan can be projected as a business transaction, involving practically no possibility of loss. While the plan should contain the element of a wise sympathy, it should not be philanthropic to the extent of any attempt to pauperize the Negro. What the black man wants is not charity, but a chance.

There are colored men in every Southern community who under proper conditions can buy land, produce crops and pay for their farms. They are doing it now under such an unfavorable handicap as would paralyze the average Northern man who has had to become a land owner by first becoming a borrower. Two ways of practically and safely helping the Southern Negro to become a successful tiller of his own farm present themselves.

The first thing to do is to face a situation already prevalent in many communities in Dixie. That involves helping colored men to carry the load of debt under which they are now necessarily struggling. In the first place, the interest charges are heavier than are warranted by the earning capacity of the land, except under the most continuous favorable circumstances. It is almost axiomatic that nowhere can the land pay 12 to 18 per cent. interest on the purchase price and permit the debtor owner to pay off the principal, at the same time maintaining a family in a self-respecting environment. Help of the kind indicated means an organized plan to loan money at a reasonable rate of interest, with such protection involved as would tide the land holder over the occasional lean years, which are bound to come, until there is an approach to economic prosperity.

The second phase of the Negro land movement has immediate and prospective possibilities. It involves the same system of loans referred to above, but does not stop there. It calls for the purchase of tracts of land to be held and sold to Negroes for cost plus accrued interest. This is vital if the Negro is to have any place on the land, save occasionally as a tenant, but generally as a servant, with the

dangers of serfdom constantly confronting him as a menace. By a fine-spun interpretation of the character of a financial obligation to the landlord, on the part of the Negro tenant, a diluted sort of serfdom is already at hand.

Either the loan scheme or the land-purchase scheme, or both, are financially safe. The land in the South is bound to steadily increase in value. The only element of philanthropy and sympathy in the plans outlined is held in solution in the purpose. First, to make the interest charge so reasonable and legal that the colored land owner, who is a borrower, shall be protected from the money loan shark from without, and from the paralysis of hope from within. This depression is sure to come to the man who is uneasy under the constant consciousness that a single crop failure may cause him to be dispossessed and lose all he had paid on his farm.

In the land-purchase scheme the possible philanthropic element is the purpose to give the benefit of the unearned increment, not to the speculator, but to the Negro purchaser. Those who put their money into either plan are sure of its return and the legal rate of interest on their investment, the rest being that they forego the increase of land value for the economic good of the race whose sweat has already enriched the soil of the Southland.

These plans do not contemplate giving the Negroes money. They do not anticipate loaning money to the shiftless, the intemperate or the improvident. On the other hand, they demand a businesslike inquiry into the standing of every probable buyer of land or borrower of money. The good results contemplated are twofold. Apart from the benefits to accrue to buyers and borrowers, the plans applied will be rewards for persistent, honest effort and incentives to self-help, and the approach to success on the part of the Negroes.

No better opportunity for the capitalist and the careful philanthropist to do good to the blacks and do no harm to themselves exists than is outlined in these plans to help the submerged race to be self-respecting and successful farmers. They are attached to the soil. As a result of freedom, after their long period of servitude, it would be economically and morally just to help the race rise as citizens of a free government, as economically free men on the soil.

IN MOSLEM SPAIN

By JOSEPH F. GOULD

IT is not generally known that the Negro appeared in history as a soldier of the Egyptian Pharaohs centuries before we find him as a slave. Perhaps no other race in existence has had as long a record of military progress, and one of the most interesting epochs of the Negro's martial career was spent in Spain as the ally of the tolerant Arab and Berber conquerors.

One of the great pro-Islamic poets was Antar, whose mother was a black slave, and his father a powerful chief. The poems of Antar are still extant and there is a long romance describing his deeds of prowess, which finally compelled his father to acknowledge him as his heir. Thenceforth it would seem that being of Negro blood did not prevent any Arab from claiming the position which was his due, and so one of the first events in the career of the Negro in Spain was the attempt of Ibn Horaith, the son of the chief of the Judhamite tribe of Arabs, by a Negro woman, to gain the emirate in Spain.

Thoaba, the emir, died in the year 746, and his son, Amr, claimed his father's place. Ibn Horaith disputed the succession. Ibn Horaith had such a dislike for the Syrian Arabs that he said: "If one bowl contained the blood of all the Syrians I would drain it to the dregs." For this reason Sumayl, the leader of the Syrians in Spain, used his influence to have Yusuf, of the tribe of Fihrites, appointed emir, and Ibn Horaith was made prefect of Regio to console him.

Sumayl, by treachery, had Ibn Horaith deprived of his prefecture in January, 747, after he had enjoyed that honor only a little while. Ibn Horaith allied himself with

Abu'l Khattir, another pretender to the emirate, who reluctantly gave up his claim because the tribe to which Ibn Horaith belonged was most numerous in Spain. This open quarrel revived a feud of very remote antiquity between the Northern and Southern Arabs, and the nobles enrolled themselves under the banners of the opposing clans.

The battle took place at Secunda, a suburb of Cordova, and the remains of an old Roman walled town. There were only two or three hundred on each side, and they fought in the manner of the old chivalry. At first they tourneyed until all the spears were shattered, and then drew their swords, and when these broke they fought with clubs and their bare fists.

Toward evening Sumayl, the Syrian, departed from this fair procedure and sent to Cordova for reinforcements of tradespeople. By force of numbers the party of Ibn Horaith was conquered and in the dusk he sought to escape by hiding under a mill. Thereupon his former ally, Abu'l Khattir, pointed him out to Sumayl and, with a taunt for Ibn Horaith's hatred of the Syrians, said: "Son of a Negress, is there one drop left in your bowl?" Sumayl beheaded Ibn Horaith with his own hand, and then, because the blood lust had seized him, he slew seventy of his followers.

In October, 998, Muzaffar, the son of the Caliph Almanzor, fought a battle near Ceuta, in North Africa, against Ziri, the Berber. The combat waged from dawn to sunset and Muzaffar was on the verge of defeat. A Negro whose brother had been put to death by Ziri's command avenged himself by wounding Ziri thrice and then rode off at full speed to the Spanish lines. At first the Negro's story was not believed because the banner of the Berbers still floated aloft. Finally, Muzaffar was convinced and ordered a charge, which put the Berbers to flight. Three years later Ziri died when his wounds were reopened.

Early in the eleventh century Kasim Ibn Hammud bought Negroes from Berber slave traders, freed them and entrusted important posts to their leaders. This action caused resentment among the people of Cordova, of which city he was caliph. On August 12, 1021, he was forced to flee with only five horsemen, and his nephew, Yahya, entered the city. Kasim was joined by his faithful Negroes, and on February 12, 1023, he took advantage of Yahya's absence in Malaga to enter the city. On September 6 the Cordovans again expelled his forces, but with his Negro troops he besieged them and cut off their supply of food. On October 31 the Cordovans, in a concentrated force, sallied out and put the attenuated line of besiegers to flight, but the Negroes made a desperate resistance and only surrendered when Kasim had fled. Kasim was later captured at Xeres.

Yahya Ibn Hammud had been impressed by the loyalty of the Negroes to his uncle, and so he employed them to garrison Carmona, a city he had captured from the cadi of Seville. In November, 1035, Ismail, the son of this cadi, lured Yahya from his secure position within the city walls and slew him in battle. Nevertheless, the Negroes who held the city gates and walls would not surrender to Ismail or Ibn Abdallah, the former ruler of Carmona, and they were nearly annihilated by their foes. At Algeciras Negro soldiers played the rôle of kingmakers and proclaimed Mohammed, a cousin of Yahya, caliph, but this venture was unsuccessful.

Zuhair, of Almeria, was unpopular among his subjects because he was a so-called Slav prince—that is, a descendent of Northern mercenaries, such as the mamelukes of more recent times. Ibn Abbas, his vizier, gave him treacherous advice, which induced him to make an expedition into Granadan territory. On August 3, 1038, he found himself surrounded. His Slav cavalry fled when their leader, Hudhail, was dismounted, and his Andalusian troops were dispirited and useless. His 500 Negro infantry thereupon seized the armory and went over to the enemy. It is possible that their desertion was prearranged also, for Badis, king of Granada, was devoid of religious and racial prejudice and had a Jew, Samuel Ibn Nagdela, for vizier and a Negro, Kodam, as provost-marshal.

In the year 1047 Idris II., of Malaga, was deposed when the Negro troops who garrisoned his citadel declared for his cousin, Mohammed. The inhabitants of Malaga were anxious to attempt to storm the heights, but Idris declared them impregnable and said he would submit to the decree of Fate without further bloodshed.

Ten days later Malaga was annexed by Badis, of Granada, who continued the employment of a Negro garrison. This was a

wise measure, as the blacks were very loyal to him, whereas the Arabs, who were numerous in Malaga, disliked the rule of a Berber and were intriguing with Mutadid, of Seville. Mutadid sent his son, Al Mutamid, to aid the Arabs of Malaga. Al Mutamid was dilatory in pressing the siege and the Negroes in the citadel managed to get word through the hostile lines to Badis, who sent strong reinforcements.

Yusuf Ibn Tashfin, the leader of the Almoravides, fought a battle with Alfonso VI., of Castille, at Zallaka, on October 23, 1086. Alfonso was hemmed in on both sides, but resisted stubbornly. At a crucial moment Yusuf ordered his Negro guards, whom he had held in reserve, to charge. They did terrible execution and one of them cut his way through to Alfonso and wounded him in the thigh with a dagger. This fight won the victory and Alfonso could only save a small remnant of his forces.

In Moslem Spain co-operation between Arabs and Berbers or Arabs of different tribes was impossible except in the face of a common danger, and for this reason Jews and Negroes were given opportunities to serve the State because they were neutrals as regards the feuds between Arab and Berber, and because they had no connection with tribes they had more personal loyalty. It was an age of each for himself and there are instances of Negroes looking out for their own advantages regardless of the side for which they fought. On the whole, though, in that age of treachery and low standards, the Negro soldier was unusually grateful and faithful to those who used him well, and his physical courage was never called in question.

SONG AND STORY

"Afro-American Folksongs," a study in racial and national music. By H. E. Krehbiel. 176 pages. S. Schirmer, New York.

Krehbiel's "Afro-American Folksongs" is the most important contribution to the literature of Negro art that has been made for several years. Mr. Krehbiel is the musical critic on the New York *Tribune* and has written the book to settle the question which some people have tried to argue: that the songs of the Negro slaves were not original folksongs native to the Negroes of this land.

The author finds absolutely no reason to doubt this. He ridicules those who deny and speaks of the "clamor from one class of critics which disclosed nothing so much as their want of intelligent discrimination unless it was their ungenerous and illiberal attitude toward a body of American citizens to whom at least must be credited the creation of a species of song in which an undeniable great composer had recognized artistic potentialities hitherto neglected, if not suspected, in the land of its origin. While the critics quarreled, however, a group of American musicians acted on Dr. Dvorak's suggestion, and music in the serious, artistic forms, racy of the soil from which the slave songs had sprung, was produced by George W. Chadwick, Henry Schoenberg, Edward R. Kroeger and others."

He shows how certain impulses from these songs are to-day capturing the world.

"The songs created by the Negroes while they were slaves on the plantations of the South have cried out in vain for scientific study, though 'ragtime' tunes, which are their debased offspring, have seized upon the fancy of the civilized world. This popularity may be deplorable, but it serves at least to prove that a marvelous potency lies in the characteristic rhythmical element of the slave songs. Would not a wider and truer knowledge of their other characteristics as well lead to the creation of a better art than that which tickles the ears and stimulates the feet of the pleasure seekers of London, Paris, Berlin and Vienna even more than it does those of New York?"

Again and again he declares that "the songs of the black slaves of the South are original and native products. They contain idioms which were transplanted hither from Africa, but as songs they are the product

of American institutions; of the social, political and geographical environment within which their creators were placed in America; of the influences to which they were subjected to in America; of the joys, sorrows and experiences which fell to their lot in America."

Mention is made of the interesting music and musical instruments of Africa and the beautiful black creole music. It seems that both the "tango" and "turkey-trot" dances, together with the Cuban "Habanera" and other well-known dances, are due to the colored man. Indeed, the whole of this interesting book is an amplification and scientific proof of Dvorak's celebrated dictum concerning American folksongs:

"The most potent, as well as the most beautiful among them, according to my estimation, are certain of the so-called plantation melodies and slave songs, all of which are distinguished by unusual and subtle harmonies, the thing which I have found in no other songs but those of Scotland and Ireland."

"Liberia." By Frederick Starr. 277 pages. Chicago, 1913.

"Military Morale of Nations and Races." By Charles Young. 270 pages. Franklin Hudson Publishing Co., Kansas City, Mo.

Two books associate themselves curiously on our table—one is by a white student of Liberia, the other by a colored worker for Liberia's true freedom. Starr's "Liberia" is an excellent handbook which treats Liberia's problems sympathetically. What Professor Starr recommends Major Charles Young is endeavoring to carry out with the same unwavering sense of duty that has always characterized his work. This innate sense of the best characteristics of the ideal soldier he has written down in his treatise. It is academic and a bit "military," but there is charm and straightforwardness in its naïvete.

Turning from information to literature we have before us three little books: The first, "A Little Dreaming," by Fenton Johnson. Readers of THE CRISIS have often read bits of Johnson's poetry. The poems are very uneven in value, but here and there are bits of real singing and the hint of an unusual message, as in the "Ethiopian's Song."

DREAM OF A WHISPER.

I shall dream! shall dream
  Of a whisper soft
From the lips divine,
  From the lips aloft,
From the lips of Circe.

And my soul awakes,
  Though my eyes are closed;
Pleasure fills my veins,
  As when Venus rose
Sea nymphs laughed so softly.

Fair enchantress, weave,
  Weave a dream for me;
Let my Hellas live
  Down beside the sea—
Sea of starlit strangeness.

Teachers and parents who want stories for their children ought to buy A. O. Stafford's "Animal Fables from the Dark Continent." Mr. Stafford is a teacher in the Washington colored schools and has done excellent work in Negro folklore. The little book is illustrated, and published by the American Book Company.

"A Child's Story of Dunbar," by Miss Julia L. Henderson, has for a year or more been used in some of the Texas public schools. It is an interesting little book and ought to have a wider circulation. THE CRISIS sells it for 25 cents.

"The Strange Case of Eric Marotte." By J. I. Pearce. 366 pages. Published by the author, Chicago.

A novel comes to us. In spite of the pretentiousness and verbosity of the author's style, there is for the colored reader a strain of interest, until it dawns upon him that in the end John, the supposedly colored hero, will turn out to be a dark white man. All of the sympathy which the author has seemed to lavish upon the Negro is really for the white man who is thought to be a Negro, and his real attitude toward the colored people is shown by such phrases as "taint of Negro blood," "the curse of color," and the words which he puts into the mouth of John concerning his white sweetheart: "She would have married me even knowing me to be a Negro, except that I forbade the sacrifice."

A LITTLE lynching at Shreveport:

"Frank and Ernest Williams, Negroes, were shot to death by a mob a short distance from Blanchard, about 10 o'clock last Tuesday morning. They were taken from Deputy Sheriff F. W. Ratliffe by a crowd of fifteen or twenty men, who are said to have been masked. • • •

"It was Ernest Williams who testified before the coroner's jury, in the Ballard case, that he had seen the murdered man at 4 o'clock Thursday evening, and it was Frank Williams who gave the alarm Saturday morning that Ballard was missing. • • •

"Calvin Ballard, who kept a general store four miles from Blanchard, was found murdered in his place of business last Saturday. He was last seen alive the Thursday afternoon previous, and as the store failed to open, a Negro living in the vicinity notified Mack Wasson, Ballard's brother-in-law, who investigated and found the body, which lay between the counter and shelving. The victim had been shot in the left side of the face and had probably been dead a day when found.

"In 1909 Calvin Ballard was sent to the State penitentiary for ten years, having been convicted of manslaughter. He killed his brother, D. E. Ballard, in a quarrel about a Negro. He served about two years of his sentence when he was pardoned for preventing a wholesale escape of Negro convicts. Ballard, who was a trusty, is said to have killed two of the convicts on that occasion.

"After Ballard's return home he engaged in the mercantile business with his brother-in-law, the firm being Ballard & Wasson, and doing business at Albany, near Blanchard. The store is three miles from the nearest railroad and there are no telephones in that section, which is sparsely settled, principally by small Negro farmers. Ballard was 37 years old."—Louisiana *Herald*.

"In referring to the case of the killing of one, Calvin Ballard, white, and the mobbing of the two Negroes, near Blanchard, La., they were mobbed as usual without judge or juror. That the man was killed by someone of his own color, and that the Negroes were not guilty, is the general opinion. It seems that they were Negroes who visited the place quite often and at times worked about the place. It is reported that this older Negro was the first one to come up to the store for two or three days, and on approaching he saw the store closed; going up to it and looking through the window he saw this man lying dead, and he hastened away and informed the neighborhood. He and his brother were afterward run down and lynched, for it is dangerous to report a dead man, should you happen to come upon one, and dangerous not to report it. Is there any hope of refuge?"—A READER.

"A Negro is a person of African blood (much or little) about whom men of English descent tell only half the truth, and because of whom they do not act with frankness and sanity, either toward the Negro or to one another—in a word, about whom they easily lose their common sense, their usual good judgment, and even their powers of accurate observation. The Negro in America, therefore, is a form of insanity that overtakes white men."—WALTER H. PAGE, Ambassador to England.

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"THE CRISIS, a particularly bright and intelligent organ of the American colored people."—Will Allen White's *Emporia Gazette*.

"THE CRISIS * * * one of the dynamic forces of this century."—S. Priestley Smith, in the *Blenheim* (England) *Magazine*.

"I am very glad you are editing THE CRISIS, and you are doing it admirably."—William Hayes Ward, of the *Independent*.

"Paste pot and shears."—Washington *Bee*.

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